

أَحَادِيثُ عَشْرِ ذِي الْحِجَّةِ

وَأَيَّامِ التَّشْرِيقِ

أَحْكَامٌ وَأَكَابٌ

**Aḥādīth about Dhul-Ḥijjah  
and the Days of Tashrīq,  
Rulings and Manners**

&

**Aḥādīth about the Month of Allāh, al-Muḥarram**



Shaykh ‘Abdullāh ibn Ṣāliḥ al-Fawzān

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**Translated by  
Abū Mu'āwiyah Muṣṭafā ibn Steven Nicolas, 1443 h**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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## Brief Biography of the Author

### His Name:

He is ‘Abdullāh ibn Ṣāliḥ ibn ‘Abdullāh ibn Fawzān ibn ‘Alī Āl Fawzān. His lineage ends with the Asā'idah from Rūqah from the ‘Utaybah tribe.<sup>1</sup> He was born in the city of Buraydah in Qasīm in the year 1368 h.

### His Educational Background:

He graduated from the Educational Institute in 1389 h. He studied under a number of Scholars, such as:

Shaykh Ṣāliḥ ibn Ibrāhīm al-Bulayhī  
Shaykh Ṣāliḥ ibn ‘Abdur-Rahmān as-Sukaytī  
Shaykh ‘Alī ibn Sulaymān aḍ-Ḍālī’  
Shaykh Ṣāliḥ ibn ‘Abdullāh al-Muqbil  
Shaykh Ḥamad ibn Muḥammad al-Muḥaymīd  
Shaykh Fahd ibn Muḥammad al-Mushayqih

Thereafter, he studied in the College of Sharī'ah in Riyāḍ and graduated in 1394 h with the level of excellent. He was appointed as rector of the College, but he was not enthusiastic about being rector so he requested to transfer to the Educational Institute in Buraydah. There he taught Tafsīr and its principles, Fiqh and its principles and modern madhhabs, Naḥw and Balāghah and remained there for eighteen years.

In the second semester of 1412 h, he transferred to teaching at the Qasīm branch of Imām Muḥammad ibn Sa'ūd University at the request of

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<sup>1</sup> This lineage shows that Shaykh ‘Abdullāh al-Fawzān is not the son of, or even from the family of Shaykh Ṣāliḥ al-Fawzān. This is since Shaykh Ṣāliḥ al-Fawzān’s lineage goes back to the Dawāsir tribe.

the University. He taught in the Department for the Sunnah and Its Sciences for thirteen years. He requested early retirement in the year 1425 h. He held many lessons in the masjid next to his house and explained many texts in 'Aqīdah, Fiqh, Uṣūl, Naḥw and others. He also participated in many lectures and conferences.

### His Writings:

By the aid of Allāh, he wrote many beneficial works, including:

- An explanation of Alfiyyah Ibn Mālik in 2 volumes.
- An explanation of Qaṭr an-Nadā.
- An explanation of al-Waraqāt.
- An explanation of Thalāthat-ul-Uṣūl.
- Sittings in the First Ten of Dhul-Ḥijjah.
- Aḥādīth about the First Ten of Dhul-Ḥijjah and the Month of Allāh, Muḥarram - Rulings and Manners.<sup>1</sup>
- Rulings of Attending the Masājid.
- Aḥādīth about Fasting - Rulings and Manners.
- Aḥādīth about Fasting – Abridged.<sup>2</sup>
- An explanation of al-Uṣūl by Ibn as-Sa'dī.
- Beautification of the Muslim Woman.
- How to be from Those Who are Thankful?
- From the Rulings of Ḥajj and 'Umrah - Issues that are Asked about Often.
- An explanation of Bulūgh al-Marām in 11 volumes.
- An explanation of the aḥādīth of al-Muḥarrar not found in Bulūgh al-Marām in 4 volumes.
- An explanation of 'Umdat-ul-Aḥkām.
- An explanation of at-Tashīl by al-Ba'li in Ḥanbalī Fiqh in 5 volumes.
- An explanation of Fuṣūl al-Ādāb and Makāram al-Akhlāq.

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<sup>1</sup> This book between your hands.

<sup>2</sup> Allāh blessed us to translate and publish this book in 1443 h.



- An explanation of the Ḥadīth of Jābir Regarding the Description of the Ḥajj of the Prophet ﷺ.
- Acting According to Knowledge between the Reality and What is Obligatory.
- Al-Adhkār and the Obligatory Prayers and Their Explanations.<sup>1</sup>
- An explanation of the poem regarding al-Kabā'ir (Major Sins).
- A book related to the rulings of traveling.
- A book related to the rulings of giving and accepting gifts.
- A book related to the rulings of the winter season.
- A book related to the rulings of praying in the first row.
- A book related to the rulings of praying in a chair.
- And many more, some published and some still in manuscript form.

The Shaykh is very humble and doesn't like to talk about himself.<sup>2</sup> We ask Allāh, the Most High, to grant him and us righteous deeds, sincerely done for His Face; and for beneficial acts of worship. We ask Him to allow us to benefit from the knowledge of the Shaykh and to unite us and him in Paradise with the Prophet ﷺ; and to forgive us, our parents and all the Muslims.

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<sup>1</sup> Allāh blessed us to translate and publish this book in 1437 h.

<sup>2</sup> The majority of this brief biography was taken from the Shaykh's own words on his site: [al-fuzan.net](http://al-fuzan.net)

## Introduction to the New Print

All praise belongs to Allāh, the Lord of all creation. May Allāh grant His praise to our Prophet Muḥammad – the Seal of the Prophets and Messengers, manifest his virtue, elevate his status and protect him, the message of Islām, his family, his companions and those who follow them in goodness from any harm until the Day of Judgement.

To proceed:

This is the new print of my book *“Aḥādīth about Dhul-Ḥijjah and the Days of Tashrīq”* after fifteen years have passed since its first printing by Dār al-Muslim, in response to the request of a number of imāms – may Allāh reward them with good. I reviewed the book and the pen deleted what was not necessary and added what the topic called for, out of a desire from me to have the book benefited from and make an impression on the imāms and general readers.

Allāh, I ask him to provide us with beneficial knowledge and righteous actions. Indeed, He is All-Hearing, Close and Responds, and the last of our supplication is: All praise is due to Allāh, the Lord of all creation.

Completed in the daytime of Jumu’ah  
6<sup>th</sup> of Rajab, 1439 h

## Introduction

All praise belongs to Allāh, Who graciously bestowed the seasons for performing good deeds upon His worshipers, so He may forgive them their sins and give them gifts generously. He gives success to whomever He wills to take advantage of them by obeying Him and fearing Him and He forsakes whomever He wills when they neglect His orders and disobey Him.

I praise and thank Him. He perfected the religion for us, completed His favor upon us, and is pleased with Islām as a religion for us. He legislated righteous deeds for us, made them easy to establish and determined rewards for them.

I testify that there is none worthy of worship except Allāh alone, having no partner; and I testify that Muḥammad is His worshiper and Messenger - may Allāh grant him His praise, manifest his virtue, elevate his status and protect him, the message of Islām; as well as his family, his companions and those who follow them in goodness until the Day of Judgement.

### To proceed:

This treatise includes an abridged group of rulings and manners related to the First Ten Days of Dhul-Ḥijjah and the Days of Tashrīq. I wrote it as an explanation for the aḥādīth that I gathered about this subject, in the same methodology I followed in *“Aḥādīth about Fasting”*. My goal in that is for a book to be in the hands of the imām of the masjid which is appropriate to read in the Ten Days of Dhul-Ḥijjah after Ṣalāt-ul-‘Aṣr, as has become a habit of the imāms among us to do so.

I placed at the end of it “*Aḥādīth about the Month of Allāh, al-Muḥarram*” upon the above-mentioned methodology. It is limited to what has come in the aḥādīth about fasting ‘Āshūrā and what is related to that of rulings.

If the imām of the masjid began reading it two days before the First Ten Days, the aḥādīth are organized in a way that its order will not be disturbed.

It is not befitting to rush to give the talk immediately after finishing the prayer fearing that the people may leave. Rather, the imām should wait until the people finish making dhikr because dhikr is more important, and complete listening and benefit can take place after they finish it; and those of them who remain to listen are sufficient.

As for the saying that giving talks after ‘Aṣr is an innovation, then this is not correct. It only falls under the subject of admonition, yet it should not be done constantly. ‘Abdullāh ibn Mas‘ūd رضي الله عنه said:

((كَانَ النَّبِيُّ صلى الله عليه وسلم يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهَةَ السَّامَةِ عَلَيْنَا.))

"The Prophet صلى الله عليه وسلم used to engage us with admonitions on days we were attentive, disliking that we get bored."<sup>1</sup> There is no difference between it being written or not. Similarly, there is nothing preventing repeating an admonition on occasions when people need clarification of the rulings, such as the month of Ramaḍān and the First Ten Days of Dhul-Ḥijjah. The Prophet صلى الله عليه وسلم gave three or four speeches in the Farewell Ḥajj.

I ask Allāh, the Most High, to make this treatise sincere for His Face, a deed which draws me close to Him in the gardens of delight, and to make it beneficial for the one who wrote it, read it or heard it. Indeed, He is All-Hearing, Close and Answers the supplications.

<sup>1</sup> Reported by al-Bukhārī, no. 68.

Written by:

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16/12/1423 h

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## 29<sup>th</sup> of Dhul-Qa'dah: The Virtue of the Ten Days and Righteous Actions in Them

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْهُ فِي هَذِهِ الْأَيَّامِ الْعَشْرِ)) قَالُوا: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ! قَالَ: ((وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ وَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ)) أَخْرَجَهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَأَحْمَدُ.

Ibn ‘Abbās رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, “There are no days in which righteous deeds are more beloved to Allāh than these ten days.” The people asked, “Not even jihād for the sake of Allāh?” He said, “Not even jihād for the sake of Allāh, except for a man who went out with his self and his wealth and came back with none of that.” Reported by al-Bukhārī, Abū Dāwūd, at-Tirmidhī, Ibn Mājah and Aḥmad.<sup>1</sup>



The ḥadīth is evidence for the virtue of the Ten Days of Dhul-Ḥijjah over other days of the year, because the Prophet صلى الله عليه وسلم testified that they were the best days in the world and because he urged righteous actions during them.

It also contains evidence that every righteous action performed during these days is more beloved to Allāh, the Most High, than when performed in other than them. This shows the virtue of the righteous action performed during them and the abundance of its reward and that the reward of all righteous actions is multiplied in the Ten Days without any exceptions.

<sup>1</sup> Reported by al-Bukhārī, no. 969; Abū Dāwūd, no. 2438; at-Tirmidhī, no. 767; Ibn Mājah, no. 1727 and Aḥmad, no. 3/433. This is the wording of at-Tirmidhī.

Also, Ibn ‘Abbās رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said,

((مَا مِنْ عَمَلٍ أَزْكَى عِنْدَ اللَّهِ عَزَّ وَجَلَّ وَلَا أَعْظَمَ أَجْرًا مِنْ خَيْرٍ يَعْمَلُهُ فِي عَشْرِ الْأَضْحَى.))  
 قِيلَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: ((وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ حَرَجَ بِنَفْسِهِ وَمَالِهِ  
 فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ.))

**“There is no deed more precious to Allāh, nor greater in reward, than a good deed done during the ten days of sacrifice.”** It was said, "Not even jihād for the sake of Allāh?" He said, **"Not even jihād for the sake of Allāh, except for a man who went out with his self and his wealth and came back with none of that."**<sup>1</sup>

Therefore, reaching these Ten Days is a tremendous blessing from the blessings of Allāh, the Most High, upon His worshiper; because he has reached a tremendous season from the seasons of (increased) acts of obedience. Thus, he must be conscious of this blessing and envision the greatness of actions performed during them. He must beware of the heedlessness which most people fall into in this time until these Ten Days have become like other than them and pass by like other than them, not having any distinctive qualities. He must remind others about this, such as his family, relatives, neighbors and friends. He must take advantage of these times and make the distinction of these Ten Days over other days apparent by increasing in performing acts of obedience. This was the condition of the Salaf of this nation just as Abū ‘Uthmān an-Nahdī رضي الله عنه said,

((كَانُوا يُعَظَّمُونَ ثَلَاثَ عَشْرَاتِ: الْعَشْرَ الْأَخِيرَ مِنْ رَمَضَانَ، الْعَشْرَ الْأَوَّلَ مِنْ ذِي الْحِجَّةِ،  
 وَالْعَشْرَ الْأَوَّلَ مِنَ الْمُحَرَّمِ.))

<sup>1</sup> Reported by ad-Dārimī, no. 1/358 with a ḥasan chain.

“They used to exalt three sets of ten days: the last ten of Ramaḍān, the first ten of Dhul-Ḥijjah and the first ten of al-Muḥarram.”<sup>1</sup>

In the Ten Days there are virtuous actions and many acts of obedience, including:

- 1- Increasing in voluntary ṣalāh before and after the obligatory ṣalāh, charity, and the remaining righteous deeds such as righteousness towards the parents, connecting family ties, sincere repentance, commanding good, forbidding evil and others.
- 2- Increasing in the remembrance of Allāh, the Most High, magnifying Him and reciting His Book.
- 3- Fasting, for fasting the (first) nine days of Dhul-Ḥijjah – even if there is no evidence to establish it specifically – is from the righteous actions which the Prophet ﷺ encouraged such as is found in the Ḥadīth Qudsī,

((الصَّوْمُ لِي وَأَنَا أُجْزِي بِهِ))

“Fasting is for Me and I will reward for it.”<sup>2</sup> So the recommendation of fasting them is taken from the generality of the evidences.

- 4- Al-Ḥajj and ‘Umrah, and they are from the best of actions as will come, if Allāh wills.
- 5- Striving to sacrifice and not being neglectful regarding it due to the tremendousness of the reward with Allāh, the Most High.

اللَّهُمَّ أَيِّقِظْنَا مِنْ رَقَدَاتِ الْعَفْلَةِ، وَوَقِّفْنَا لِالِاسْتِعْدَادِ قَبْلَ الثَّقَلَةِ، وَارْزُقْنَا اغْتِنَامَ الزَّمَانِ  
وَقْتِ الْمُهَلَّةِ، وَأَلْهِمْنَا الِاسْتِفَادَةَ مِنْ مَوَاسِمِ الْحَيَرَاتِ، وَاعْفِرِ اللَّهُمَّ لَنَا وَلِوَالِدَيْنَا وَلِجَمِيعِ  
الْمُسْلِمِينَ.

<sup>1</sup> *Latā'if al-Ma'ārif*, p. 39. Abū ‘Uthmān an-Nahdī’s biography was written by al-Ḥāfidh in *Tahdhīb at-Tahdhīb*, 6/249. He died at the end of the first century.

<sup>2</sup> Reported by al-Bukhārī, no. 1894 and Muslim, no. 1151.



O Allāh! Awaken us from the slumber of heedlessness and grant us success in being ready before moving to the next life; bless us to take advantage of time while we are still in respite and to benefit from the seasons of good deeds; and forgive us – O Allāh, our parents and all the Muslims.

## 30<sup>th</sup> of Dhul-Qa'dah: What Must be Avoided by the Person Who Wants to Slaughter

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا رَأَيْتُمْ هَلَالَ  
ذِي الْحِجَّةِ وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ فَلْيُمْسِكْ عَن شَعْرِهِ وَأَظْفَارِهِ حَتَّى يُضَحِّيَ.))  
وَفِي رِوَايَةٍ: ((فَلَا يَمَسَّ مِنْ شَعْرِهِ وَكَشْرَتِهِ شَيْئًا.))

Umm Salamah رضي الله عنها narrated that the Prophet صلى الله عليه وسلم said, "When you see the new moon of Dhul-Ḥijjah, and one of you desires to offer a sacrifice, then let him refrain from [cutting] his hair and his nails until he offers his sacrifice." In another narration, "Then let him not touch anything from his hair or his skin."<sup>1</sup>



The ḥadīth is evidence that when the Ten Days have entered and a person wants to sacrifice then he does not remove anything from his hair, his nails or his skin until he slaughters his sacrifice. If he has more than one sacrifice it is permissible for him to remove from them after he slaughtered the first.

What is most apparent from the statements of the people of knowledge is that the command to refrain here is an obligation and the forbiddance to remove anything shows prohibition because this is the norm (of orders and prohibitions). If he intentionally removes anything from them then he must repent and seek forgiveness but there is no

<sup>1</sup> *Ṣaḥīḥ Muslim*, no. 1977 and it may be defective by being *mawqūf* (i.e., being a statement of the Ṣaḥābī and not a statement of the Prophet صلى الله عليه وسلم). See: *Rawḍatul-Afhām*, no. 3/142.

expiation due from him according to the consensus; and that does not affect his sacrifice.

This prohibition is specific to the one sacrificing due to his صلى الله عليه وسلم statement,

((وَأَرَادَ أَنْ يُضَحِّيَ))

**“And he wants to sacrifice.”** So it does not include the wife or the children if he wants to share the reward with them.

Whoever sacrifices for other than himself, by bequest or by being entrusted, it is permissible for him to take from his hair, nails and skin because the sacrifice is not his.

Whoever took from his hair what is permissible to remove, or his nails during the beginning of the Ten Days because he did not intend to sacrifice but then he intended to do so during the Ten Days, he should refrain starting from the time he has the intention.

Whoever needs to take something from them due to harm caused if they remain, such as a broken nail or a wound that has hair on it, and he specifies removing that only, then there is no problem. This is because the one sacrificing (and is not making Ḥajj) is not greater than the pilgrim who is allowed to shave if he is sick or has something harming his head. The difference being, the pilgrim has to expiation and the non-pilgrim does not.

It is not permissible for a woman who has entrusted someone to sacrifice on her behalf to take from her hair because the ruling is connected to the one offering the sacrifice whether they entrusted that to someone else or not. As for the one who was entrusted, then the ruling does not apply to him as was previously mentioned.

There is no harm in washing the head for a man or a woman during these Ten Days, because he صلى الله عليه وسلم only prohibited intentionally removing hair, and because the pilgrim is permitted to wash his head.

Whoever intends to sacrifice and later determines to make Ḥajj, should continue to refrain from taking from his hair or his nails when preparing for iḥrām because this is only the Sunnah (for pilgrims) when needed; and he gives preference to refraining from that (due to his initial intention). However, if he is combining Ḥajj and ‘Umrah (i.e., at-Tamattu’) then he should shorten his hair when he finishes his ‘Umrah because that is one of the pilgrimage rites and performing pilgrimage rites is obligatory. Likewise, when he stones Jamarat-ul-‘Aqabah on the day of ‘Īd then he should shave his head even if his sacrifice has not been slaughtered.

اللَّهُمَّ عَامِلْنَا بِإِحْسَانِكَ، وَتَوَلَّنا بِرَحْمَتِكَ وَعُفْرَانِكَ، وَلَا تَحْرِمْنَا بِذُنُوبِنَا، وَلَا تَطْرُدْنَا  
بِعُيُوبِنَا، وَاعْفِرْ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Treat us with Your benevolence; turn to us with Your mercy and forgiveness; do not deprive us because of our sins; do not reject us because of our faults; and forgive us, our parents and all the Muslims.

## 1<sup>st</sup> of Dhul-Ḥijjah: The Obligation of Ḥajj and Hastening to Perform It

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((بُنِيَ  
الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ،  
وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ.)) أَخْرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ.

‘Abdullāh ibn ‘Umar رضي الله عنهما narrated that the Prophet صلى الله عليه وسلم said, “Islām is built on five: the testimony that none has the right to be worshiped except Allāh and Muḥammad is the Messenger of Allāh, establishing Ṣalāh, paying Zakāh, pilgrimage to the House and fasting Ramaḍān.” Reported by al-Bukhārī and Muslim.<sup>1</sup>



The ḥadīth is evidence for the obligation of performing Ḥajj and that it is a pillar from the pillars of Islām for whoever has the ability to perform it. Allāh, the Most High, said,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ  
الْعَالَمِينَ﴾

which means, “**And Ḥajj to the House is a duty that mankind owes to Allāh, those who have the ability; and whoever disbelieves, then Allāh is not in need of any of the creation.**”<sup>2</sup> What is apparent in this matter is that it must be done as soon as one is able since there is no evidence establishing otherwise.

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*, no. 8 and *Ṣaḥīḥ Muslim*, no. 16.

<sup>2</sup> Sūrah Āl ‘Imrān, Āyah 97.

From the grace of Allāh, the Most High, and His mercy and making matters easy is that Ḥajj is only obligatory once in a lifetime. This is taken from his صلى الله عليه وسلم statement,

((الْحُجُّ مَرَّةً، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ.))

“Ḥajj is once, so whoever does more than that is voluntary.”<sup>1</sup>

A number of aḥādīth have come showing the obligation of rushing and striving to perform the obligatory Ḥajj, none of them are free from criticism regarding their chains but their number and various routes of transmission prove the obligation of performing Ḥajj as soon as possible. It is authentically narrated from ‘Umar رضي الله عنه that he said,

((مَنْ أَطَاقَ الْحَجَّ فَلَمْ يَحُجَّ، فَسَوَاءٌ عَلَيْهِ يَهُودِيًّا مَاتَ أَوْ نَصْرَانِيًّا.))

“Whoever has the ability to perform Ḥajj and does not, then it is the same as if he dies a Jew or a Christian.”<sup>2</sup>

The Companions of the Prophet صلى الله عليه وسلم rushed to perform Ḥajj with him in the tenth year after hijrah. Many people gathered in al-Madīnah and no one stayed behind who was able to come riding or walking. Asmā bint ‘Umays رضي الله عنها, the wife of Abū Bakr aṣ-Ṣiddīq رضي الله عنه, went while she was pregnant and her due-date was near - knowing that she would deliver along the way or in Makkah. This shows that the Companions رضي الله عنهم understood that the command to make Ḥajj means as soon as possible.

Hence, it is obligatory on every Muslim, male and female, to rush to perform this tremendous pillar as soon as they have the ability to do so.

<sup>1</sup> Reported by Abū Dāwūd, no. 1721; an-Nasā’ī, no. 5/111; Ibn Mājah, no. 2886 and Aḥmad, no. 5/331 from the ḥadīth of Ibn ‘Abbās رضي الله عنهما and it is a ṣaḥīḥ ḥadīth. Its foundation can be found in Muslim, no. 1337 from the ḥadīth of Abū Hurayrah رضي الله عنه.

<sup>2</sup> Reported by Abū Bakr al-Ismā’īlī in *Musnad ‘Umar* just as it is in *Musnad al-Fārūq* of Ibn Kathīr, no. 294 and Abū Na’īm in *al-Ḥilyah*, no. 9/525. Ibn Kathīr said in his *Tafsīr*, 2/387, “Its chain is ṣaḥīḥ to ‘Umar رضي الله عنه.”

It is upon the parents and guardians who are able to assist those under their care, whether they be their sons and daughters or other than them. This is due to generality of his صلى الله عليه وسلم statement,

((كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.))

**“Each of you is a shepherd and each of you will be asked about his flock.”<sup>1</sup>**

This is emphasized for daughters before their marriage, because her making Ḥajj before she gets married is easy and feasible as opposed to once she is married, since pregnancy can occur or breastfeeding or raising the children and other than that from the unforeseen womanly events.

The husband is not to prevent his wife from making the Ḥajj of Islām because it is obligatory in the foundation of the legislation. It is befitting for the husband, if he is able, to help his wife to perform her obligations. This is especially true for the one who is newly married. He should facilitate her interests either by traveling with her or by allowing her to make Ḥajj with one of her brothers or other relatives that she is prohibited to marry by lineage or breastfeeding.

اللَّهُمَّ وَفَّقْنَا لِمَصَالِحِنَا، وَاعْصِمْنَا مِنْ ذُنُوبِنَا وَقَبَائِحِنَا، وَاسْتَعْمِلْ فِي طَاعَتِكَ جَمِيعَ جَوَارِحِنَا،  
وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ، غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ، وَاعْفِرِ اللَّهُمَّ لَنَا وَلِوَالِدَيْنَا وَلِجَمِيعِ  
الْمُسْلِمِينَ.

O Allāh! Grant us success in our beneficial affairs and protect us from our sins and our shameful deeds; employ all our limbs in obedience to You; make us guides for others, rightly guided not astray nor leading others astray; and forgive us – O Allāh, our parents and all the Muslims.

<sup>1</sup> Reported by al-Bukhārī, no. 853 and Muslim, no. 1829.

## 2<sup>nd</sup> of Dhul-Ḥijjah:

### The Virtue of Ḥajj and What Characteristics are Befitting for the One Performing it to Possess

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:  
 ((مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ.)) أَخْرَجَهُ الْبُخَارِيُّ  
 وَمُسْلِمٌ، وَفِي لَفْظٍ لِمُسْلِمٍ: ((مَنْ أَتَى هَذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ  
 أُمُّهُ.))

Abū Hurayrah رضي الله عنه said: I heard Allāh’s Messenger صلى الله عليه وسلم saying, “Whoever performs Ḥajj and does not commit any obscenity nor commit any evil will return from his sins like the day his mother gave birth to him.” Reported by al-Bukhārī and Muslim. In another wording reported by Muslim: “Whoever comes to this House and does not commit any obscenity nor commit any evil will return just as his mother gave birth to him.”<sup>1</sup>



The ḥadīth is evidence for the virtue of Ḥajj and its tremendous reward with Allāh, the Most High, and that the pilgrim returns from his Ḥajj purged from sins, pure from faults like he was on the day his mother gave birth to him as long as he meets these two conditions:

**The First:** His صلى الله عليه وسلم statement,

<sup>1</sup> Al-Bukhārī, no. 1449 and Muslim, no. 1350.



((فَلَمْ يَرْفُثْ))

“He does not commit any obscenity.”. الرَّفْثُ means to mention sexual intercourse and what calls to it either in general or in the presence of women by approaching them for sex or touching them with desires. It is also said that الرَّفْثُ means shameless speech.

The Second:

((وَلَمْ يَفْسُقْ))

“Nor commit any evil,” meaning: he does not go outside obedience to Allāh, the Most High, by performing acts of disobedience. From them is the prohibited actions during iḥrām. The Most High said,

﴿فَمَنْ قَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾

which means, “So whoever intends to perform Ḥajj therein, then he should not commit any obscenity, nor commit any evil, nor dispute unjustly during the Ḥajj.”<sup>1</sup> The meaning is: Whoever obligates Ḥajj on himself during its months by donning iḥrām then let him respect what is imposed on him from the symbols of Allāh during it and stop everything which negates him from freeing himself for Allāh, the Most High, and heading to the Sacred House. So, he does not commit any obscenity, nor any evil, nor argue and debate without benefit because that takes away from the wisdom of Ḥajj which is submission to Allāh, the Most High, and busying oneself with His remembrance and supplication to Him.

The ḥadīth also points to the misfortune of sins and acts of disobedience and that the one who commits them during the days of Ḥajj affects his reward. This is because sins which are connected to righteous

<sup>1</sup> Sūrah al-Baqarah, Āyah 197.

actions are greater than mere sins. The sins of the pilgrim, the fasting person, the soldier, and the one guarding the frontiers are greater than the sins of others because they are done in conjunction with worship. The Most High said,

﴿وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾

which means, “**And do not render your deeds vain.**”<sup>1</sup> Al-Ḥasan said,

((أَيُّ: حَسَنَاتِكُمْ بِالْمَعَاصِي.))

“Meaning: your good deeds with acts of disobedience.”<sup>2</sup>

It is obligatory on those pilgrims to the Sacred House of Allāh to strive to bring about the reasons for the forgiveness that is promised in the ḥadīth. That is done by being steadfast in acts of obedience to Allāh, the Most High, and protecting their Ḥajj. It is upon them to protect it from what Allāh prohibited them from such as obscenity, evil and arguing; to be completely cautious against committing sins and acts of disobedience, those that are spoken and those performed with the limbs, which many people are careless about in this time of ours; indeed they are prohibited in all times and situations but he صلى الله عليه وسلم specified them at the time of Ḥajj due to its long days, the nobility of its time and status and the greatness of Allāh’s prohibitions. Indeed, the one in the middle of making Ḥajj is firstly in the state of iḥrām, then the prohibitions increase when he enters the boundaries of the sacred precinct, then they increase even more while engaging in the rites of Ḥajj. Therefore, it is obligatory upon him to have the most perfect manners and best behavior.

<sup>1</sup> Sūrah Muḥammad, Āyah 33.

<sup>2</sup> See: *Tafsīr aṭ-Ṭabarī*, 26/62; *Tafsīr al-Qurṭubī*, 19/287 and *Tafsīr wal-Bayān li-Aḥkām-il-Qur’ān*, 1/316.

اللَّهُمَّ وَفَّقْنَا لِمَا يُرِيدُكَ، وَجَنَّبْنَا مَعَاصِيكَ، وَاجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ، وَحِزْبِكَ  
الْمُفْلِحِينَ، وَاعْفُ عَنَّا، وَتُبْ عَلَيْنَا، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Grant us success in what pleases You; distance us from disobedience to You; make us from Your righteous worshipers and Your successful party; pardon us and accept our repentance; and forgive us – O Allāh, our parents and all the Muslims.

### 3<sup>rd</sup> of Dhul-Ḥijjah: The Virtue of the Accepted Ḥajj and Its Descriptions

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحُجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.)) أَخْرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Abū Hurayrah رضي الله عنه narrated: I heard Allāh’s Messenger صلى الله عليه وسلم saying, **“From one ‘umrah to the next is an expiation for whatever comes in between them, and an accepted Ḥajj has no reward except Paradise.”** Reported by al-Bukhārī and Muslim.<sup>1</sup>



The ḥadīth is evidence for the virtue of the accepted Ḥajj and the tremendous reward for it with Allāh, the Most High, since the one who achieves that is from those who are successful in achieving the pleasure of Allāh and His Paradise. Also, his reward is not limited to the expiation of some of his sins but it is also a must that he enters Paradise.

The accepted Ḥajj has descriptions:

**The First:** The wealth spent to perform it must be ḥalāl due to the statement of the Prophet صلى الله عليه وسلم,

((إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا...))

**“Indeed, Allāh is good and He only accepts that which is good...”<sup>2</sup>**

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*, no. 1683 and *Ṣaḥīḥ Muslim*, no. 1349.

<sup>2</sup> Reported by Muslim, no. 1015.

**The Second:** Sincerity in actions for Allāh, the Most High, and following the Sunnah of the Messenger ﷺ.

**The Third:** Keeping away from acts of disobedience, sins, innovations and matters which contradict the Sunnah, and that he returns better than when he left.

**The Fourth:** Good manners, gentleness, and humility in his transportation and living arrangements, his interacting with others, and in every situation just as the Prophet ﷺ was during his performance of Ḥajj. Ibn ‘Abdul-Barr رحمه الله said,

((الْحَجُّ الْمَبْرُورُ هُوَ الَّذِي لَا رِيَاءَ فِيهِ وَلَا سُمْعَةً، وَلَا زَفْتًا وَلَا فُسُوقًا،  
وَيَكُونُ بِمَالٍ حَلَالٍ...))

“The accepted Ḥajj is that which has no showing-off or seeking fame, no obscenity or evil, and is done with ḥalāl wealth.”<sup>1</sup>

It is emphasized the the pilgrim must know the rulings of Ḥajj and the description of the correct manner it must be performed in either by reading books covering Ḥajj rites, asking someone whose knowledge he trusts or having a student accompany him so he can benefit from him.

It is an obligation upon him to exalt the symbols of Allāh, the Most High, and sense the virtue of the rituals and their places. So, he performs the rites in a manner of exaltation, reverence, love and submission to Allāh, the Lord of all creation. A sign of that is that he performs the rituals of Ḥajj with tranquility and dignity and he is deliberate in his actions and statements. He is cautious against the haste that many people are upon in this time. He accustoms himself to patience in performing acts of obedience to Allāh, the Most High. Indeed, this is closer to acceptance and greater in reward.

<sup>1</sup> At-Tamhīd, 22/39.

Allāh, the Most High, has encouraged His worshipers to exalt His symbols and revere them and to guard and preserve His sacred things. The Most High said,

﴿ذَلِكَ وَمَنْ يُعَظِّمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ﴾

which means, **“That (i.e., the prescribed duties of Ḥajj) and whoever honors the sacred things of Allāh, then that is better for him with his Lord.”**<sup>1</sup> The meaning of **“the sacred things of Allāh”** is: everything that is sacred and ordered to be respected such as acts of worship and other than that, including all the Ḥajj rites, the sacred precinct, iḥrām, etc.

The Most High said,

﴿ذَلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

which means, **“Thus it is, and whoever honors the symbols of Allāh, then it is truly from the piety of the hearts.”**<sup>2</sup> The **“symbols of Allāh”** are: the apparent signs of the religion including all the Ḥajj rites as the Most High said,

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾

which means, **“Indeed, aṣ-Ṣafā and al-Marwah are from the symbols of Allāh.”**<sup>3</sup>

Contemplate that, my Muslim brother, for indeed Allāh, the Most High, made exalting His symbols a pillar of piety and a condition for worship. And He made exalting His sacred things a way for the worshiper to attain the reward of Allāh, the Most High, and His abundant gifts.

<sup>1</sup> Sūrah al-Ḥajj, Āyah 30.

<sup>2</sup> Sūrah al-Ḥajj, Āyah 32.

<sup>3</sup> Sūrah al-Baqarah, Āyah 158.

Whoever contemplates over the Ḥajj of the Prophet صلی اللہ علیہ وسلم and looks at it in order to benefit from it and emulate it, the exalting of the symbols of Allāh will be visible to him in the most distinctive form and clearest concept throughout all of his statements and actions صلی اللہ علیہ وسلم.<sup>1</sup>

اللَّهُمَّ اجْعَلْ عَمَلَنَا صَالِحًا، وَلِوَجْهِكَ خَالِصًا، وَوَقَّفْنَا لِمَا نُحِبُّ وَتَرْضَى، وَاحْشُرْنَا فِي زُمْرَةِ الْمُتَّقِينَ، وَأَلْحِقْنَا بِعِبَادِكَ الصَّالِحِينَ، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدَيْنَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Make our deeds righteous, done sincerely seeking Your Face; grant us success to what You love and what pleases You; gather us with the group of the pious; join us with Your righteous worshipers; and forgive us – O Allāh, our parents and all the Muslims.

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<sup>1</sup> See: *Aḥwāl an-Nabīy* صلی اللہ علیہ وسلم *fil-Ḥajj* written by Fayṣal ibn ‘Alī al-Ba’dānī.

## 4<sup>th</sup> of Dhul-Ḥijjah: An Encouragement to Sacrifice and Clarifying Its Virtue

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ((صَحِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ.... الْحَدِيثُ) أَخْرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Anas رضي الله عنه narrated, “The Prophet صلى الله عليه وسلم sacrificed two white or mostly white, horned rams...” Reported by al-Bukhārī and Muslim.<sup>1</sup>



This ḥadīth is evidence for the legislation of sacrificing and an invitation and encouragement to do so. That is because if the Prophet صلى الله عليه وسلم did something as an act of obedience and getting closer to Allāh, and it is not specific to him, then that thing is recommended to be done by his followers.

Sacrificing is from the emphasized Sunan which it is befitting for the able Muslim to be keen to do. Thus, he slaughters for himself, the people of his household and those relatives and friends of his who have passed away. He includes them in the reward of sacrificing so that they attain the tremendous reward for that, complying with the command of Allāh, the Most High, and emulating the Prophet صلى الله عليه وسلم for indeed, he sacrificed for himself and the people of his household.

As for the one who is not able and he only has enough wealth to provide for his family, then sacrificing is not incumbent upon him. Whoever owes a debt, then he gives preference to paying it over sacrificing since it is obligatory for a person to clear himself of liability when he is able to do so.

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*, no. 5233 and *Ṣaḥīḥ Muslim*, no. 1966.



As for borrowing money to purchase a sacrificial animal, if a person believes himself capable of repaying it, such as if he has a regular salary or the likes, then he should borrow and sacrifice. If he is not certain he can repay it then he does not borrow and thus take on a liability that is not incumbent upon him in his condition.

Sacrificing gives life to a Sunnah of our father Ibrāhīm عليه السلام. It also draws one closer to Allāh, the Most High, by shedding blood. Sacrificing also includes the act of enriching one's family and the poor on the day of the 'Īd and giving the meat as gifts to close relatives and neighbors. Slaughtering a sacrifice is better than giving its value in charity.

There is no difference of opinion that the body of a cow suffices for seven households who share in purchasing it. And the seventh is in place of a sheep. As for the sheep, it is not permissible to share in owning it such that two or more people share in owning and sacrifice it. But as for sharing the reward then that is permissible as has preceded. It is also permissible for two or more to share in slaughtering it on behalf of another person besides themselves because that is a donation.

If the son lives in a separate house, it is legislated for him to sacrifice. If he lives with his father in the same house, the sacrifice of his father is sufficient for him. If a husband has more than one house, one sacrifice suffices him, in emulation of the Prophet صلى الله عليه وسلم.

'Aṭā' ibn Yasār said, "I asked Abū Ayyūb al-Anṣārī رضي الله عنه: 'How was sacrificing done during the time of Allāh's Messenger صلى الله عليه وسلم?' He said, 'A man used to sacrifice a sheep on behalf of himself and his household. They would eat from it and feed others until the people would boast about it and it became as you see it now.'<sup>1</sup>

If the intention of the sacrifice is slaughtering in order to get closer to Allāh, then it is incumbent on a person to enliven this symbol. He

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<sup>1</sup> Reported by at-Tirmidhī, no. 1505; Mālik, no. 2/486; and Ibn Mājah, no. 3147. At-Tirmidhī said, "This is a ḥasan ṣaḥīḥ ḥadīth."

slaughters his sacrificial animal at his house, eats from it and feeds others from it. The Most High said regarding the offerings,

﴿فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ﴾<sup>1</sup>

which means, **“Then eat thereof and feed therewith the poor.”**<sup>1</sup> The meaning is: those in dire need, those without any money. And whoever wants to benefit the poor countries then the avenues to good are plentiful.

اللَّهُمَّ رَحْمَتِكَ نَرْجُو، فَلَا تَكِلْنَا إِلَى أَنْفُسِنَا طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لَنَا شَأْنَنَا كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدَيْنَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! It is Your mercy that we hope for so do not entrust us to ourselves for the twinkling of an eye; rectify all our affairs for us; there is none worthy of worship except You; and forgive us – O Allāh, our parents and all the Muslims.

<sup>1</sup> Sūrah al-Ḥajh, Āyah 28.

## 5<sup>th</sup> of Dhul-Ḥijjah: Mentioning Some of the Rulings of the Sacrifice

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَا تَذْبَحُوا إِلَّا  
مُسِنَّةً إِلَّا أَنْ يَعْسَرَ عَلَيْكُمْ، فَتَذْبَحُوا جَدْعَةً مِنَ الضَّأْنِ.)) أَخْرَجَهُ مُسْلِمٌ.

Jābir رضي الله عنه narrated that Allāh’s Messenger صلى الله عليه وسلم said, “Do not slaughter except a Musinnah unless it is difficult for you, in which case slaughter a jadha’ah from sheep.” Reported by Muslim.<sup>1</sup>



The ḥadīth is evidence that a condition for the correctness of the sacrifice is that the animal has reached the age which is allowed by the legislation. This is due to his صلى الله عليه وسلم statement,

((لَا تَذْبَحُوا إِلَّا مُسِنَّةً))

“Do not slaughter except a Musinnah.” The Musinnah is: a thaniyah, and a jadha’ah is younger than that. A thaniyah among camels is what has completed five years, among cows it is what has completed two years and among sheep and goats it is what has completed one year. It is not correct to sacrifice what is less than two years from camels, cows and goats.

There is an exception for sheep, so it is permissible to sacrifice them if they are jadha’ah and that is what has completed six months. What is apparent from the ḥadīth is that the jadha’ah of sheep is not permissible except if the musinnah is difficult such as it was lost or one cannot afford its price. However, the majority carry it to be a recommendation. They say: The jadha’ah of sheep is permissible even if a thaniyah is present due

<sup>1</sup> Ṣaḥīḥ Muslim, no. 1963.

to other evidences that collectively show the permissibility of sacrificing a jadha'ah.<sup>1</sup>

When a person purchases an animal to sacrifice it he should specify that, either by words such as saying: "This is a sacrificial animal," or by slaughtering it on the day of 'Īd with the intention of it being a sacrifice, even if he doesn't say that before slaughtering. As for purchasing it with the intention of sacrificing it without specifying that, then there is a difference of opinion among the Scholars regarding that.

Once he marks it as a sacrifice, the following rulings result:

1. It is not permissible to sell it, gift it or exchange it except for what is better than it. If the person who specified it dies, it is slaughtered on his behalf and his inheritors take his place in eating it and giving it in charity or as gifts.
2. It does not suffice if a fault arises in it, such as a clear limp, and if that is due to the owner's negligence then he must replace it with a healthy one. If that is not from the owner's negligence then he slaughters it and it suffices.
3. If the animal is lost or stolen and that is due to the negligence of the owner then he must replace it, but if it was not due to his negligence then there is nothing obligated on him. If he finds it, he slaughters it even if the time for slaughtering has passed, and he deals with it as if he slaughtered it during the Days of Sacrifice.
4. It is not permissible to sell anything from it, nor give the butcher anything from it in exchange for his fee.

As for if some of the meat of the sacrifice was gifted to the butcher or given to him as charity, then he can do with it as he wishes, including gifting it to others or selling it, because he now owns it completely but he should not sell it to the one who gave it to him as a gift or in charity.

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<sup>1</sup> See: *Aḥkām al-Aḍḥiyah wadh-Dhakāh* by Shaykh Muḥammad al-'Uthaymīn, p. 33.

اللَّهُمَّ إِنَّا نَسَأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ، وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ، وَجَنَّبْنَا مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ، وَاعْفِرْ لِلَّهِمَّ لَنَا وَلِوَالِدِينَا  
وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Verily, we ask You for all good, what we know of it and what we don't know; we seek refuge in You from all evil, what we know of it and what we don't know; distance use from evil character, evil deeds, and evil desires; and forgive us – O Allāh, our parents and all the Muslims.

## 6<sup>th</sup> of Dhul-Ḥijjah: Blemishes of the Sacrificial Animal that Prevent It from Sufficing

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَقَالَ: ((أَرْبَعٌ لَا تَجُوزُ فِي الْأَضَاحِيِّ - وَفِي رِوَايَةٍ: لَا تُجْزِيءُ - الْعُورَاءُ الْبَيِّنُ عَوْرُهَا،  
وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَرَجَاءُ الْبَيِّنُ ظَلْعُهَا، وَالْكَسِيرَةُ الَّتِي لَا تُنْقِي.)) أَخْرَجَهُ  
أَصْحَابُ السُّنَنِ وَأَحْمَدُ، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Al-Barā' ibn 'Āzib رضي الله عنه narrated: "Allāh's Messenger صلى الله عليه وسلم stood among us and said, "**There are four that are not allowed as sacrifices,**" in another report: "**that will not suffice: that which is damaged in one eye and its damage is obvious, that which is sick and its sickness is obvious, that which is lame and its limp is obvious, and that which is emaciated such that there is no marrow in its bones.**" Reported by the authors of the Sunan and Aḥmad. At-Tirmidhī said, "The ḥadīth is ḥasan ṣaḥīḥ."<sup>1</sup>



The ḥadīth is evidence that these four types are not permissible to sacrifice due to defects which prevent them from sufficing. Analogy can be made for other than them if the defect is worse than these or equal to them because the legislation does not differentiate between like things, nor does it join between things which are different.

**The First:** "That which is damaged in one eye and its damage is obvious," and that is the animal whose eye is sunken or protruding. If there is white on its eye and it does not go away, then it is permissible to sacrifice because its damage is not obvious. Blindness has more right to

<sup>1</sup> Reported by Abū Dāwūd, no. 2802; at-Tirmidhī, nos. 1571, 1572; an-Nasā'ī, no. 4369; and Aḥmad, no. 30/468-469.

be considered damaged, so a blind animal does not suffice even if its eye is not sunken because the blind animal is prevented from walking with its companions and is prevented from sharing in feeding.

**The Second: “That which is sick and its sickness is obvious,”** and that is the animal whose signs of sickness are apparent on it such that it has no energy and does not eat which could be a reason for it to become emaciated. Mange is also included in this category because it spoils the meat and fat and could harm the one who eats it.

**The Third: “That which is lame and its limp is obvious,”** meaning: crippled. الظلُع is the balling up of the extremity. So a lame animal is an animal that has this balling up of its front leg or back leg when it walks because it was created that way or because of an accident. The obviousness of its lameness is that it cannot keep up with the herd.

The animal that is chronically ill and is unable to walk because of a defect or sickness is included in this category. This is because it has more right to not suffice than the lame one whose limp is obvious. Similarly with an animal that has one of its front or hind legs cut off, because it has more right to be excluded than the lame animal since it is deficient in the body parts that are intended in the sacrifice.

**The Fourth: “That which is emaciated such that there is no marrow in its bones,”** meaning: no marrow in them due to their weakness; this animal will not have good meat most of the time.

If the defect is slight then it can be excused, like if it had a small spot in its eye, or its limp is slight such that it does not lead to falling behind from the flock, then that will suffice. Likewise with the skinny animal that is not extremely scrawny.

This ḥadīth shows by implication that whatever is besides these four defects and what is similar in meaning will suffice. This is because the ḥadīth came to clarify and restrict and because it is the answer to a

question that was posed, and it is apparent that it was said in a speech and an announcement since al-Barā said, “He stood among us.” If other than these four factors prevented an animal from sufficing it would have been necessary to mention that since it is not for the Prophet صلی اللہ علیہ وسلم to delay the clarification at the time of need.

Branding, cut ears, pierced ears and broken horns do not disqualify the sacrifice because that does not damage the meat and because that takes place all the time. However, the animal that is free from these things is preferable.

It is not permissible to sacrifice the one whose fat tail has been cut because that is a clear defect in part of what is intended. However, if it is the type of animal that does not have this fat tail to begin with then it suffices.

اللَّهُمَّ أَعِدْنَا مِنْ أَسْبَابِ الْمُخَالَفَةِ وَالْعُضْيَانِ، وَارْزُقْنَا تَحْقِيقَ الْإِيمَانِ عَلَى الْوَجْهِ الَّذِي  
يُرِضِيكَ عَنَّا، وَاعْفِرْ لَنَا مَا قَدَّمْنَا وَمَا أَخَّرْنَا، وَمَا أَسْرَرْنَا وَمَا أَعْلَنَّا، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنَّا،  
وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدَيْنَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Give us refuge from the ways of bad conduct and disobedience; grant us true faith in the manner which causes You to be pleased with us; forgive us for what we sent forth and what we delayed, what we hid and what we publicized and what You know better about than we do; and forgive us – O Allāh, our parents and all the Muslims.



## 7<sup>th</sup> of Dhul-Ḥijjah: Some Issues Connected to the Sacrifice

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ((صَحَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ  
أَمْلَحَيْنِ أَقْرَتَيْنِ، ذَبَحَهُمَا بِيَدِهِ، وَسَمَى وَكَبَّرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا.)) أَخْرَجَهُ  
الْبُخَارِيُّ وَمُسْلِمٌ.

Anas رضي الله عنه narrated, “The Prophet صلى الله عليه وسلم sacrificed two white or mostly white horned rams. He slaughtered them with his own hand. He mentioned Allāh’s Name and said: ‘Allāhu Akbar’ and put his foot on their sides.” Reported by al-Bukhārī and Muslim.<sup>1</sup>



The ḥadīth is evidence for several issues related to sacrificing. We will summarize them below:

1. Sacrificing is legislated for the living because the Prophet صلى الله عليه وسلم and his Companions used to sacrifice for themselves and their families. As for specifying that for the dead and not the living as some people do then there is no foundation for that, unless it is a bequest in which case it should be carried out.
2. The male animal is better than the female animal in sacrificing because its meat is better. It is, nevertheless, permissible to sacrifice the female according to consensus.
3. It is preferable to sacrifice the animal that has horns and it is better than the animal without horns due to what the horned animal has of strength in its body and abundant meat. It is, nevertheless, unanimously permissible to sacrifice the hornless animal.

<sup>1</sup> Reported by al-Bukhārī, no. 5233 and Muslim, no. 1966.

4. It is legislated to choose the sacrificial animal with the best look and color. To pick a fat animal is good. An all-white animal or one whose white is more than its black is better. This is exalting the symbols of Allāh, the Most High. The Most High said,

﴿ذَلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

which means, **“Thus it is, and whoever honors the symbols of Allāh, then it is truly from the piety of the hearts.”**<sup>1</sup> The Most High also said,

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ﴾

which means, **“And the sacrificial animals, We have made them as symbols of Allāh for you.”**<sup>2</sup> So enhancing the greatness of the sacrificial animals is exalting the symbols of Allāh. Ibn ‘Abbās رضي الله عنه said that means,

((الْأَسْتِيسْمَانُ، وَالْأَسْتِحْسَانُ، وَالْأَسْتِعْظَامُ.))

“Choosing the fat, the healthy and the magnificent ones.”<sup>3</sup>

5. It is recommended for a person to slaughter his sacrifice himself if he is proficient in slaughtering, even if the one slaughtering is a woman. This is because slaughtering is a way to get closer to Allāh. Hence, he رضي الله عنه said,

((ذَبَحَهُمَا بِيَدِهِ))

“He slaughtered them with his own hand,” emphasizing this point because slaughtering is only done with the hand. Al-Bukhārī رضي الله عنه said,

((أَمَرَ أَبُو مُوسَى بَنَاتِهِ أَنْ يُضَحِّينَ بِأَيْدِيهِنَّ.))

<sup>1</sup> Sūrah al-Ḥajj, Āyah 32.

<sup>2</sup> Sūrah al-Ḥajj, Āyah 36.

<sup>3</sup> *Tafsīr Ibn Kathīr*, 5/416 and *Fatḥ al-Bārī*, 3/536.

“Abū Mūsā ordered his daughters to sacrifice with their own hands.”<sup>1</sup> If a person is not proficient, then he deputizes a Muslim who is knowledgeable of the conditions of slaughtering and attends the slaughtering. This is because the Prophet ﷺ deputized ‘Alī رضي الله عنه to slaughter his remaining sacrificial animals during the Farewell Pilgrimage.<sup>2</sup>

6. Whoever wants to sacrifice a number of animals, it is better to slaughter them on the day of ‘Īd while separating them among the Days of Sacrifice is permissible. In that is a benefit to the poor. Slaughtering continues until the end of the thirteenth day according to the more predominant of the two statements of the people of knowledge.

7. It is legislated to mention Allāh’s Name and magnify Him when slaughtering the sacrifice. He says: “Bismillāh wAllāhu Akbar.” As for mentioning His Name then that is obligatory whereas magnifying Him is recommended. It is not the Sunnah to say anything more as nothing has come concerning that except to supplicate for acceptance since it is established that the Prophet ﷺ did so. Sending Ṣalāh upon the Prophet ﷺ is not legislated at this time because it is not appropriate in this situation.

Mentioning Allāh’s Name should be done at the time of slaughtering. If a long pause takes place between mentioning His Name and slaughtering one should mention His Name again unless the pause is to prepare the animal and take hold of the knife. What is valid is that mentioning Allāh’s Name be upon what is intended to slaughter. So, if a person mentioned Allāh’s Name on a sheep then left that sheep and slaughtered another animal, he must mention Allāh’s Name again on the new animal. As for changing the instrument of slaughter then this has no impact on mentioning Allāh’s Name.

اللَّهُمَّ تَقَبَّلْ طَاعَاتِنَا، وَتَجَاوَزْ عَن تَفْصِيرِنَا، اللَّهُمَّ ارْزُقْنَا عِلْمًا نَافِعًا، وَعَمَلًا مُتَقَبَّلًا، وَرِزْقًا طَيِّبًا، اللَّهُمَّ أَحِبْ دُعَاءَنَا، وَحَقِّقْ رَجَاءَنَا، وَاعْفِرْ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

<sup>1</sup> *Fath al-Bārī*, 10/19.

<sup>2</sup> Reported by Muslim from the ḥadīth of Jābir رضي الله عنه, no. 1218.

Our Allāh! Accept our acts of obedience and overlook our shortcomings. O Allāh! Grant us beneficial knowledge, acceptable actions and good lawful provisions. O Allāh! Answer our supplications, fulfill our hopes and forgive us – O Allāh, our parents and all the Muslims.

## 8<sup>th</sup> of Dhul-Ḥijjah: The Virtue of Fasting the Day of ‘Arafah

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ  
صَوْمِ يَوْمِ عَرَفَةَ، قَالَ: ((يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْقَابِلَةَ)) أَخْرَجَهُ مُسْلِمٌ.

Abū Qatādah al-Anṣārī رضي الله عنه narrated that Allāh’s Messenger صلى الله عليه وسلم was asked about fasting on the day of ‘Arafah and he said, **“It expiates the past year and the coming one.”** Reported by Muslim.<sup>1</sup>



The ḥadīth is evidence for the virtue of fasting the day of ‘Arafah and the tremendous rewards with Allāh, the Most High, for doing so since fasting this day expiates the sins of two years.

Fasting the day of ‘Arafah is recommended for people in the various lands. As for the pilgrim, then it is not Sunnah for him to fast; rather, he does not fast, emulating the Prophet صلى الله عليه وسلم. This goes for the resident of Makkah and other than him.

The Muslim who is not traveling should be diligent in fasting this tremendous day, taking advantage of the reward. If the day of ‘Arafah coincides with Jumu’ah or as-Sabt (Saturday) then he should fast. As for the prohibition that has come to single out Jumu’ah or as-Sabt with fasting then that prohibition refers to singling them out because of the day of the week. As for ‘Arafah, then it is fasted because it is ‘Arafah whether it falls on Jumu’ah or other than it; and this shows that Jumu’ah is not what is intended.

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<sup>1</sup> *Ṣaḥīḥ Muslim*, no. 1162.

The sins which are expiated for fasting the day of ‘Arafah are the minor sins. The major sins – such as fornication and adultery, devouring interest, magic and others – then righteous deeds do not expiate them; rather, they require repentance or the implementation of the prescribed punishment if there is one. This is the statement of the majority.

The Muslims must be keen to supplicate on the night of ‘Arafah, taking advantage of its virtue and hoping for an answer. Indeed, the supplication of the fasting person is answered. If he supplicates at the time of breaking fast then how close is the answer and how likely is the acceptance.

Know that it is legislated to make takbīr after Ṣalāt-ul-Fajr on the day of ‘Arafah until the end of the Days of Tashrīq. Its description is:

((اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ))

“Allāhu Akbar, Allāhu Akbar, Lā ilāha illa Allāh, Allāhu Akbar, Allāhu Akbar, wa lillāhil-ḥamd.” (Allāhu is the Greatest, Allāh is the Greatest, There is none worthy of worship except Allāh, Allāh is the Greatest, Allāh is the Greatest, to Allāh belongs all praise.)

It was said to Aḥmad, “What ḥadīth do you use to say that the takbīr is from Ṣalāt-ul-Fajr on the day of ‘Arafah until the end of the Days of Tashrīq?” He said, “By the consensus of ‘Umar, ‘Alī, Ibn ‘Abbās and Ibn ‘Mas’ūd رضي الله عنهم.”<sup>1</sup>

‘Abdullāh ibn ‘Umar رضي الله عنهما said, “We went out in the morning with Allāh’s Messenger صلى الله عليه وسلم from Minā to ‘Arafah. There were those of us who were making the talbiyah and those of us who were making the takbīr.”<sup>2</sup>

<sup>1</sup> *Al-Mughnī*, 3/289 and *al-Majmū’*, 5/35. See: *Al-‘Uddah* of Abū Ya’lā, 4/1061 and *Fath al-Bārī* of Ibn Rajab, 6/97.

<sup>2</sup> Reported by Muslim, no. 1284 and similar is narrated by Anas رضي الله عنه and reported by al-Bukhārī, no. 1659 and Muslim, no. 1285.

Shaykh-ul-Islām Ibn Taymiyyah said, “The most correct statement regarding the takbīr is that which the majority of the Salaf, the Fuqahā of the Ṣaḥābah and the Imāms were upon which is to make the takbīr from Fajr on the day of ‘Arafah until the end of the Days of Tashrīq, at the end of every ṣalāh.”<sup>1</sup>

اللَّهُمَّ يَا أَكْرَمَ الْأَكْرَمِينَ، وَأَرْحَمَ الرَّاحِمِينَ، نَسْأَلُكَ أَنْ تَرْزُقَنَا الْخُلْدَ فِي جَنَّاتِكَ، وَأَنْ تُحِلَّ عَلَيْنَا فِيهَا رِضْوَانِكَ، وَأَنْ تَرْزُقَنَا لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ الْكَرِيمِ، وَاعْفِرْ لِلَّهِمَّ لَنَا وَلِوَالِدَيْنَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh, the Most Generous of those who are generous and the Most Merciful of those who are merciful! We ask You to bless us with eternity in Your gardens, to release Your pleasure upon us in them and to provide us the pleasure of looking at Your Noble Face; and forgive us – O Allāh, our parents and all the Muslims.

<sup>1</sup> *Majmu' al-Fatāwā*, 24/220-222.

## 9<sup>th</sup> of Dhul-Ḥijjah: Regarding the Religious Practices on the Day of ‘Īd

عَنْ عَبْدِ اللَّهِ بْنِ قُرْطٍ - رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ  
أَعْظَمَ الْأَيَّامِ عِنْدَ اللَّهِ تَعَالَى يَوْمُ النَّحْرِ ثُمَّ يَوْمُ الْقَرْرِ.)) أَخْرَجَهُ أَبُو دَاوُدَ بِإِسْنَادٍ جَيِّدٍ.

Abdullāh ibn Qurṭ رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, “Verily, the greatest days with Allāh, the Most High, are the Day of Sacrifice and then the Day of al-Qarr.”<sup>1</sup> Reported by Abū Dāwūd with a good chain of narration.<sup>2</sup>



The ḥadīth is evidence for the virtue of the Day of Sacrifice and that it is the greatest of days with Allāh, the Most High. It is the day of the Greatest Ḥajj – according to the most obvious of statements – as the Prophet صلى الله عليه وسلم said,

((يَوْمُ الْحَجِّ الْأَكْبَرِ يَوْمُ النَّحْرِ.))

“The day of the Greatest Ḥajj is the Day of Sacrifice.”<sup>3</sup>

‘Uqbah ibn ‘Āmir رضي الله عنه said that Allāh’s Messenger صلى الله عليه وسلم said,

((يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ، عِيدُنَا أَهْلَ الْإِسْلَامِ...))

<sup>1</sup> The Day of Qarr is the day which follows the Day of Sacrifice because the people yaqirrūn (settle) in Minā.

<sup>2</sup> Reported by Abū Dāwūd, no. 1765; Aḥmad, no. 31/427; Ibn Khuzaymah, nos. 2866, 2917 and 2966; and al-Ḥākim, no. 4/221.

<sup>3</sup> Reported by Abū Dāwūd, no. 1945; Ibn Mājah, no. 3058; and al-Bukhārī narrated it in suspended form in his Ṣaḥīḥ right after ḥadīth no. 1742. See: *Ṣaḥīḥ Muslim*, no. 1347 and *Tahdhīb as-Sunan*, 1/387.



**“The Day of ‘Arafah, the Day of Sacrifice and the Days of Tashrīq are our ‘Īd, the People of Islām...”<sup>1</sup>**

‘Īd an-Naḥr (the ‘Īd of sacrifice) is more virtuous than ‘Īd al-Fiṭr (the ‘Īd of breaking fast) because ‘Īd an-Naḥr has ṣalāh and slaughtering while ‘Īd al-Fiṭr has charity and ṣalāh; and sacrificing is more virtuous than charity. Also, the Day of Sacrifice joins between a noble place and a noble time for the pilgrims at the Sacred House of Allāh.<sup>2</sup>

There are specific duties connected to this day. We will arrange them below:

1. Going out to the muṣallā of the ‘Īd with the best appearance, beautifying oneself with what is permissible, emulating the Prophet ﷺ. A person should not leave off cleaning and beautifying himself until after he slaughters his sacrifice as some people do. He goes to the muṣallā early so he can be close to the imām and to attain the reward of waiting for the ṣalāh.

2. It is the Sunnah to recite the takbīr on his way to the muṣallā until the imām finishes the ṣalāh. When the imām begins the khuṭbah he leaves off the takbīr unless the imām makes takbir in which case he makes takbīr with him.

3. It is the Sunnah to change the routes; that is to go to the muṣallā by one route and return home by another due to what is narrated from Jābir ibn ‘Abdullāh رضي الله عنه who said,

((كَانَ النَّبِيُّ ﷺ إِذَا كَانَ يَوْمَ عِيدِ خَالَفَ الطَّرِيقَ.))

“The Prophet ﷺ used to change the routes on the day of ‘Īd.”<sup>3</sup>

<sup>1</sup> Reported by Abū Dāwūd, no. 2419; at-Tirmidhī, no/ 773; an-Nasā’ī, 5/252 and Aḥmad, 28/605. At-Tirmidhī said, “A ḥasan ṣaḥīḥ ḥadīth.” Ibn Khuzaymah graded it ṣaḥīḥ, no. 2100 as did Ibn Ḥibbān, 8/368 but the mention of the day of ‘Arafah is not preserved. See: *At-Tamhīd*, 21/163.

<sup>2</sup> See: *Majmū’ Fatāwā Ibn Taymiyyah*, 23/22.

<sup>3</sup> Reported by al-Bukhārī, no. 986.

4. It is the Sunnah on ‘Īd-ul-Adḥā to not eat anything until he prays due to what is narrated from ‘Abdullah ibn Buraydah from his father رضي الله عنه who said,

((كَانَ النَّبِيُّ صلى الله عليه وسلم لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ، وَلَا يَطْعَمُ يَوْمَ الْأَضْحَى حَتَّى يُصَلِّيَ.))

“The Prophet صلى الله عليه وسلم used to not go out for ‘Īd-ul-Fiṭr until he ate and he would not eat on the day of Adḥā until he prayed.”<sup>1</sup>

5. Ṣalāt-ul-‘Īd is an emphasized Sunnah. The Muslim must strive to perform it. It is befitting for women and children to attend, and even the babies in order to exalt the symbols of Islām. There are those from the people of knowledge who say that it is obligatory.

6. After the ṣalāh and the khutbah he slaughters his sacrifice with his own hand if he is proficient in slaughtering. He eats from it, gifts it to relatives and neighbors and gives some of it in charity to the poor. It is permissible to store the meat of the sacrifice. The prohibitions of storing and eating the meat of the sacrifice after three days are abrogated according to the statement of the majority. Some of the people of knowledge say they were not abrogated but when the people are in need it is prohibited to store it.

It is not permissible to belittle the meat of the sacrifice or throw away what is usable because it is difficult to clean it. Rather, from the perfection of gratitude is to benefit from all of it or give it to one who can benefit from it even if that causes some inconvenience.

7. There is no problem with giving ‘Īd greetings. It is obligatory to visit the parents and relatives and visiting them takes precedence over visiting one’s brothers for the sake of Allāh. It is

<sup>1</sup> Reported by at-Tirmidhī, no. 542; Ibn Mājah, no. 1756 and Aḥmad, 37/87 from the route of Thawwāb ibn ‘Utbah from ‘Abdullāh ibn Buraydah from his father رضي الله عنه raised to the Prophet صلى الله عليه وسلم. Its chain is ḥasan. The reliability of Thawwāb ibn ‘Utbah was spoken about. Ibn Ma‘īn said he was reliable. Abū Dāwūd said, “There is no problem with him.” He is truthful, ḥasan in ḥadīth. This ḥadīth was graded ṣaḥīḥ by al-Ḥākim, 1/294 and adh-Dhahabī was silent about that. Ibn Ḥibbān, no. 2812; Ibn Khuzaymah, no. 1426 and Ibn al-Qaṭṭān in his *Bayān*, 5/356 all graded it ṣaḥīḥ.

compulsory on the Muslim to begin with the one whose rights are emphasized and those with whom keeping ties is obligatory.

اللَّهُمَّ آتِ نُفُوسَنَا تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيِّهَا وَمَوْلَاهَا، اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا، وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الآخِرَةِ، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدَيْنَا  
وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Give our souls their piety and purify them for You are the best to purify them. You are their Master. O Allāh! Make the outcome of all our affairs good and protect us from disgrace in this life and the punishment of the Hereafter; and forgive us – O Allāh, our parents and all the Muslims.

## 10<sup>th</sup> of Dhul-Ḥijjah: The Virtue of the Days of Tashrīq

عَنْ نُبَيْشَةَ الْهُدَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَيَّامُ  
التَّشْرِيقِ أَيَّامُ أَكْلِ وَشُرْبٍ.)) وَفِي رِوَايَةٍ: ((وَذِكْرِ لِلَّهِ.)) أَخْرَجَهُ مُسْلِمٌ.

Nubayshah al-Hudhaliyy رحمته الله narrated that Allāh’s Messenger صلوات الله عليه said, **“The Days of Tashrīq are days of eating and drinking.”** In another narration, **“and remembrance of Allāh.”** Reported by Muslim.<sup>1</sup>



This ḥadīth is evidence for the virtue of the Days of Tashrīq, which are the eleventh, the twelfth and the thirteenth days. They are called the Days of Tashrīq because the people *yusharriqūn* the meat of the sacrificial animals and offerings during them; meaning: they cut it into strips and spread it out to dry it out.

These days are from the most virtuous days and the tremendous seasons. They are the appointed days which are mentioned in the statement of the Most High,

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ﴾

which means, **“Remember Allāh during the appointed days.”**<sup>2</sup> There is no difference of opinion regarding that as more than one person of knowledge transmitted.

This ḥadīth points to two matters:

<sup>1</sup> Ṣaḥīḥ Muslim, no. 1141.

<sup>2</sup> Sūrah al-Baqarah, Āyah 203.

**The First Matter:** The Days of Tashrīq are days of eating, drinking, displaying joy and happiness, being generous towards the women and children with what will bring them relaxation of the bodies and delight of the souls from those things which are neither warned against nor busy one from acts of obedience to Allāh, the Most High. The Prophet صلى الله عليه وسلم said,

((يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ، عِيدُنَا أَهْلَ الْإِسْلَامِ...))

**“The Day of ‘Arafah, the Day of Sacrifice and the Days of Tashrīq are our ‘Īd, the People of Islām...”<sup>1</sup>**

There is no problem with being liberal with food and drink, especially the meat because the Prophet صلى الله عليه وسلم described these days as days of eating and drinking; that is as long as that does not lead to extravagance and wastefulness or belittling the blessings of Allāh, the Most High.

**The Second Matter:** These days are days of remembering Allāh, the Most High. That is done by making takbīr at the end of the prescribed prayers and at all times. The righteous situations are for the remembrance of Allāh, the Most High. This includes remembering Allāh at the time of eating and drinking by mentioning Allāh’s Name at the beginning and praising Him afterwards. Even though this is general for every instance of eating and drinking, it is emphasized during these days.

The Muslim must beware of heedlessness regarding the remembrance of Allāh, the Most High. Perhaps someone will take the first part of the ḥadīth and forget the last part. He must enliven these virtuous times with acts of obedience and doing good. He must not waste them with play and amusement as many of the people in our time do, such as staying

<sup>1</sup> Reported by Abū Dāwūd, no. 2419; at-Tirmidhī, no/ 773; an-Nasā’ī, 5/252 and Aḥmad, 28/605. At-Tirmidhī said, “A ḥasan ṣaḥīḥ ḥadīth.” Ibn Khuzaymah graded it ṣaḥīḥ, no. 2100 as did Ibn Ḥibbān, 8/368 but the mention of the day of ‘Arafah is not preserved. See: *At-Tamhīd*, 21/163.

up all night with entertainment and missing the prescribed ṣalāh in its proper time, killing time, using the blessings of Allāh to disobey Him and being obsessed with instruments of play and amusement.

Know that it is absolutely not permissible to fast the Days of Tashrīq, not for the pilgrims or other than them – according to the most obvious of the opinions. So, a person does not fast Yawm-ul-Ithnayn (Monday) nor al-Khamīs (Thursday) if they fall during these days. Nor does he fast the thirteenth if he fasts the White Days. The exception to that is the one who did not find a sacrificial offering if he was making Ḥajj Tamattu’ or Hajj Qirān, then he is to fast them due to what was narrated from Ibn ‘Umar and ‘Ā’ishah رضي الله عنها who both said,

((لَمْ يُرَخَّصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصْمَنَ إِلَّا لِمَنْ لَمْ يَجِدِ الْهَدْيَ.))

“It is not allowed to fast during the Days of Tashrīq except for the one (i.e., the pilgrim) who did not find a sacrificial offering.”<sup>1</sup>

اللَّهُمَّ اجْعَلْ خَيْرَ أَعْمَارِنَا آخِرَهَا، وَخَيْرَ أَعْمَالِنَا خَوَاتِمَهَا، وَخَيْرَ أَيَّامِنَا يَوْمَ نَلْقَاكَ،  
وَتَوَقَّفْنَا وَأَنْتَ رَاضٍ عَنَّا، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدَيْنَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Make the best part of our lives the last of it, the best of our actions the seal of them, the best of our days the day we meet You; cause us to die while You are pleased with us; and forgive us – O Allāh, our parents and all the Muslims.

<sup>1</sup> Reported by al-Bukhārī, no. 1894. See *Faḥ al-Bārī*, 4/243.



A decorative border consisting of a repeating pattern of stylized floral and geometric motifs, forming a rectangular frame around the central text.

**Aḥādīth about the Month of Allāh, al-Muḥarram**



## Reflecting on the Passing of Days and Years

قَالَ تَعَالَى: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي  
 الْأَلْبَابِ﴾ ﴿١٣﴾ وَقَالَ تَعَالَى: ﴿إِنَّ فِي أَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ  
 وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَتَّقُونَ﴾ ﴿٦﴾ وَقَالَ تَعَالَى: ﴿يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ  
 لَعِبْرَةً لِّأُولِي الْأَبْصَارِ﴾ ﴿٤٤﴾

The Most High said what means, “**Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.**”<sup>1</sup> The Most High also said what means, “**Verily, in the alternation of the night and day, and in all that Allāh has created in the heavens and the earth are signs for a people who fear Allāh.**”<sup>2</sup> The Most High also said what means, “**Allāh causes the night and the day to succeed each other. Truly, in these things is indeed a lesson for those who have insight.**”<sup>3</sup>



Allāh, the Most High, informs us in these Noble Āyāt about the universal signs that point to the perfection of His Knowledge, Ability, Wisdom and Mercy. Included in these signs is the alternation of the night and the day when they follow one another, as well as the difference in how long or short they are, the heat, the cold and the in-between. All of that is included in the tremendous benefit for everything on the earth and all of that is from the blessings of Allāh, the Most High, and His mercy on His creation; no one realizes these matters except those who have sound intellect and brilliant insight, those who realize the wisdom of Allāh, the Most High, in the creation of night and day, the sun and the moon and who

<sup>1</sup> Sūrah Āl ‘Imrān, Āyah 190.

<sup>2</sup> Sūrah Yūnus, Āyah 6.

<sup>3</sup> Sūrah an-Nūr. Āyah 44.

realize the wisdom in the succession of the months and years and the nights and the days.

Allāh, the Most High, made the night and day records of one's deeds and the stages of one's life. When one of them goes, the other follows in order to awaken one's determination to do good deeds and energize one for acts of obedience. Whoever missed some of the deeds of the night makes up for them in the daytime and whoever missed some of the deeds of the daytime makes up for them in the night. The Most High said,

﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا﴾

which means, **“And it is He Who has made the night and day in succession for the one who desires to remember or desires to show gratitude.”**<sup>1</sup>

It is befitting for the Believer to take lessons from the passing of the nights and days for indeed, the night and day whither away every new thing, bring close every far thing, swallow up life spans, give grey hair to the young and cause the elderly to perish. Every day a person lives he is farther from this life and closer to the Hereafter.

The happy person, I swear by Allāh, is the one who holds himself accountable, contemplates the conclusion of his life and benefits from his time with what will advance his religion and his worldly life. In contrast, the one who forgets his own soul, his time dwindles, his appointed time gains strength and his sorrow increases. We seek refuge in Allāh from negligence and putting matters off until tomorrow.

In these days we bid farewell to the past year which is a witness over us and we face the coming new year. Therefore, it is a must that we take account of ourselves. Whoever was negligent regarding something from the obligations, then he must repent and make up what he missed. If a person oppressed himself by committing what Allāh ﷻ and His

<sup>1</sup> Sūrah al-Furqān, Āyah 62.

Messenger ﷺ prohibited then he must weed out that behavior before the arrival of his appointed term. Whoever Allāh ﷻ favored with uprightness, then let him praise Allāh for that and let him ask Him for firmness until he dies.

This self-accountability is not limited to these days; rather, it is required during all times. Whoever continuously holds himself accountable will find that his state of affairs is upright and his actions are good while whoever neglects holding himself accountable will find that his state of affairs will worsen and his actions will be corrupt.

It is regretful that many people start the year by preparing with seriousness and true determination to rectify themselves then day after day and month after month passes until the year passes and his state of affairs did not change. He did not increase in good nor did he repent from evil. This is a sign of failure and loss.

اللَّهُمَّ أَهْلَ عَلَيْنَا هَذَا الْعَامَ بِالْعِزِّ وَالنَّصْرِ وَالْبَرَكَاتِ، وَأَعِنَّا فِيهِ عَلَى الطَّاعَاتِ، وَاجْعَلْ خَيْرَ  
أَعْمَالِنَا خَوَاتِمَهَا، وَخَيْرَ أَعْمَارِنَا آخِرَهَا، وَخَيْرَ أَيَّامِنَا يَوْمَ نَلْقَاكَ، اللَّهُمَّ أَعِزِّ الْمُسْلِمِينَ  
بِطَاعَتِكَ، وَلَا تُذَلِّهِمْ بِمَعْصِيَتِكَ، وَاغْفِرْ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Begin this year for us with honor, victory and blessings; help us to perform acts of obedience during it; make the best of our deeds the seal of them, the best of our lives the last of them and the best of our days the day we meet You. O Allāh! Strengthen the Muslims with acts of obedience to You and do not humiliate them with acts of disobedience to You; and forgive them – O Allāh, our parents and all the Muslims.

## The Urge to Shorten One's Hopes Regarding this Worldly Life

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي  
فَقَالَ: ((كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ.)) وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ  
عَنْهُمَا يَقُولُ: ((إِذَا أُمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ،  
وَأَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.)) أَخْرَجَهُ الْبُخَارِيُّ.

Ibn ‘Umar رضي الله عنه narrated: “Allāh’s Messenger صلى الله عليه وسلم took me by my shoulder and said, **‘Be in this world as if you are a stranger or a traveler on the path.’**” Ibn ‘Umar رضي الله عنه used to say, “If you make it to the evening, do not wait for the morning. If you make it to the morning, do not wait for the evening. Take from your health for your sickness, and from your life for your death.” Reported by al-Bukhārī.<sup>1</sup>



This ḥadīth is evidence for the obligation to take advantage of time. It also urges one to shorten their worldly hopes and to give priority to repentance and preparing for death. This ḥadīth is from the most eloquent of speech regarding remembering the Hereafter and not being deceived by this worldly life. This worldly life will come to an end no matter how long a person’s life is. It is the land of transition and not the land of eternal dwelling. Every soul will taste death. This is a reality which is witnessed. We see it every day and night. We feel it every hour and moment. Even if a person does not know when his term will come to an end and when death will come he must still prepare for leaving. He must be a traveler on the path. He doesn’t rely on this worldly life nor become connected to it. He does not take it as a home nor talk to himself about staying in it forever.

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*, no. 6416.

He does not connect himself to it except the way a stranger connects himself in a land that is not his and knows he will leave it no matter how relaxing and pleasant it is. He should be in this worldly life like a traveler who suffices in his travels with a little which will help him reach his destination and realize his goals.

The lofty Companion, ‘Abdullāh ibn ‘Umar رضي الله عنهما, comprehended the exhortation of Allāh’s Messenger صلى الله عليه وسلم with knowledge and action. He took these three tremendous pieces of advice from it:

**The First:** ((إِذَا أَمْسَيْتَ فَلَا تَتَنَطَّرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَنَطَّرِ الْمَسَاءَ،))

“If you make it to the evening, do not wait for the morning. If you make it to the morning, do not wait for the evening.” The meaning of that is: He is urging the Believer to have short hopes in this life. If he makes it to the evening, he does not wait for the morning; and if he makes it to the morning, he does not wait for the evening. Rather, he thinks his term will come to an end before that.

**The Second:** ((حُذِّ مِنْ صِحَّتِكَ لِمَرَضِكَ،))

“Take from your health for your sickness.” The meaning is: It is necessary for the Believer to take advantage of the times of health and well-being of the body, not having illnesses. That is done by doing good deeds and being abundant in acts of obedience before lengthy sickness comes between him and those opportunities, when he becomes unable to fast or stand in prayer at night and other good deeds if he is afflicted by sickness, illness or old age.

**The Third:** ((وَمِنْ حَيَاتِكَ لِمَوْتِكَ،))

“And from your life for your death.” The meaning is: It is necessary for the Believer to take advantage of his life and his lifespan by preparing provisions for the Hereafter and to not neglect that until death overtakes him and comes between him and performing righteous deeds.

Ibn ‘Abbās رضي الله عنهما said that Allāh’s Messenger صلى الله عليه وسلم said,

((نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصَّحَّةُ وَالْفَرَاغُ.))

**“Two blessings most people are foolish with: health and free-time.”<sup>1</sup>**

Hence, it is obligatory for us to face the new year and take advantage of this time by rushing to perform righteous deeds before something comes between us and doing so, whether that be preoccupation with duties, sickness or death.

اللَّهُمَّ أَيْقِظْنَا لِتَدَارِكِ بَقَايَا الْأَعْمَارِ، وَوَقِّفْنَا لِلتَّرْوُدِ مِنَ الْخَيْرِ وَالْإِسْتِكْثَارِ، اللَّهُمَّ أَيْقِظْ قُلُوبَنَا مِنْ رَقَدَاتِ الْأَمَالِ، وَذَكِّرْنَا قُرْبَ الرَّحِيلِ وَدُنُوءَ الْأَجَالِ، وَثَبِّتْ قُلُوبَنَا عَلَى الْإِيمَانِ، وَوَقِّفْنَا لِصَالِحِ الْأَعْمَالِ، وَاعْفِرْ لِلَّهِمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Awaken us to set right the remainder of our lives; grant us success to stock up on good and ample provisions; O Allāh! Awaken our hearts from the slumber of long hopes and remind us of the nearness of departure and the approach of appointed terms; make our hearts firm on īmān and give us success to perform righteous deeds; and forgive us – O Allāh, our parents and all the Muslims.

<sup>1</sup> Reported by al-Bukhārī, no. 6412.

## The Virtue of the Month of Allāh, al-Muḥarram

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ، وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ)).  
وَفِي رِوَايَةٍ: ((الصَّلَاةُ فِي جَوْفِ اللَّيْلِ)). أَخْرَجَهُ مُسْلِمٌ.

Abu Hurayrah رضي الله عنه said that Allāh’s Messenger صلى الله عليه وسلم said, “The best fast after Ramaḍān is in the month of Allāh, al-Muḥarram, and the best prayer after the obligatory one is the night prayer.” In another narration, “The prayer in the middle of the night.” Reported by Muslim.<sup>1</sup>



This ḥadīth is evidence for the virtue of fasting in the Month of Allāh, al-Muḥarram, and that its virtue follows the virtue of the month of Ramaḍān. The virtue of fasting during it comes from the virtue of its time and the greatness of the reward for acts done during it and because fasting is one of the greatest actions with Allāh, the Most High. It is also evidence that voluntary ṣalāh in the middle of the night is better than voluntary ṣalāh in the daytime.

The Month of Allāh, al-Muḥarram, is the month which begins the hijrī year. It is one of the sacred months which Allāh mentioned in His Book. The Most High said,

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ﴾

<sup>1</sup> Ṣaḥīḥ Muslim, no. 1163.

which means, **“Verily, the number of months with Allāh is twelve, so it was ordained by Allāh on the day when He created the heavens and the earth; of which four are sacred. That is the right religion, so do not wrong yourselves therein.”**<sup>1</sup> Abū Bakrah رضي الله عنه said that the Prophet صلی اللہ علیہ وسلم said,

((...السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرْمٌ: ثَلَاثُ مُتَوَالِيَاتٍ: ذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ، وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ.))

**“...The year is twelve months, from them four are sacred; three are consecutive: Dhul-Qa’dah, Dhul-Ḥijjah and al-Muḥarram, and Rajab of Muḍar which is between Jumādā and Sha’bān.”**<sup>2</sup>

Allāh, the Most High, attached this month to Himself to show its honor and greatness. It is not authentic that the Prophet صلی اللہ علیہ وسلم attached any month to Allāh, the Most High, except al-Muḥarram. It is called al-Muḥarram to confirm its sacredness because the Arabs used to switch it around, treating it as sacred one year and not others.

The Most High’s statement,

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ﴾

which means, **“So do not wrong yourselves therein,”** means: in these sacred months, because sins in them are intensified and more serious than in other months. Ibn ‘Abbās رضي الله عنه said,

((إِنَّ اللَّهَ تَعَالَى جَعَلَ الذَّنْبَ فِيهِنَّ أَعْظَمَ، وَالْعَمَلَ الصَّالِحَ وَالْأَجْرَ أَعْظَمَ.))

<sup>1</sup> Sūrah at-Tawbah, Āyah 36.

<sup>2</sup> Reported by al-Bukhārī, no. 4662 and Muslim, no. 1679. Ibn Rajab added that Muḍar was stated because they used to exalt it, as opposed to others. Describing it as being between Jumādā and Sha’bān is to confirm which month it is. *Fatḥ al-Bārī*, 8/325.



“Indeed, Allāh made sins in them greater, as well as righteous deeds and their rewards greater.”<sup>1</sup> Qatādah رحمته said,

((إِنَّ الظُّلْمَ فِي الْأَشْهُرِ الْحُرْمِ أَعْظَمُ خَطِيئَةً وَوِزْرًا مِنَ الظُّلْمِ فِيمَا سِوَاهَا، وَإِنْ كَانَ الظُّلْمُ عَلَى كُلِّ حَالٍ عَظِيمًا، وَلَكِنَّ اللَّهَ يُعَظِّمُ مِنْ أَمْرِهِ مَا شَاءَ.))

“Indeed, wrong-doing in the sacred months is a greater offense and sin than wrong-doing in other than them; though wrong-doing in every situation is great. But Allāh enhances what He wills.”<sup>2</sup>

Included in wrong-doing is: a person wronging himself by associating partners with Allāh, the Most High, or by abandoning obligations, committing prohibitions, being careless regarding ṣalāh or failing to attend Jumu’ah and congregational prayers.

Allāh made these lunar months as a timetable for mankind because they are tangible signs whose beginning and end everyone knows. It is regrettable that many of the Muslims have abandoned the hijrī calendar and have adopted the Christian calendar that is based upon imaginary months and not based upon what is legislated nor what is logical or perceivable.<sup>3</sup>

This is evidence of the weakness, the defeat and the subordination to the non-Muslims. It is corruption for the Muslims to link themselves and their youth to the calendar of the Christians and be isolated from the hijrī calendar which is linked to their Messenger صلى الله عليه وسلم and to the symbols of their religion and their acts of worship.<sup>4</sup> And Allāh is the One in Whom we seek help.

<sup>1</sup> Reported by Ibn Jarīr, 10/126.

<sup>2</sup> Reported by Ibn Jarīr, 10/127.

<sup>3</sup> See: *Aḍ-Ḍiyā al-Lāmi’ min al-Khuṭab al-Jawāmi’* by Shaykh Muḥammad al-‘Uthaymīn, 2/702.

<sup>4</sup> See: *At-Tashabbuh al-Manhī ‘Anhu*, p. 542.

This ḥadīth also shows the virtue of voluntary fasting in the Month of Allāh, al-Muḥarram, after Ramaḍān. The apparentness of the ḥadīth is regarding the virtue of fasting the entire month of al-Muḥarram while some of the Scholars say that it is an exhortation to be abundant in fasting during the month of al-Muḥarram and not to fast it in its entirety. This is due to the statement of ‘Ā’ishah رضي الله عنها,

((...مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ إِلَّا رَمَضَانَ، وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَامًا فِي شَعْبَانَ.))

“...I never saw Allāh’s Messenger صلى الله عليه وسلم fasting an entire month except Ramaḍān. And I did not see him fasting more in any month than in Sha’bān.”<sup>1</sup>

اللَّهُمَّ احْمِنَّا مِنَ الْمُخَالَفَةِ وَالْعُصْيَانِ، وَعَافِنَا مِنْ دَوَائِي التَّفْرِيطِ وَالْحُذْلَانِ، وَوَفِّقْنَا لِفِعْلِ الْخَيْرَاتِ، وَاعْتِنَامِ الْأَوْقَاتِ فِي الطَّاعَاتِ، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Protect us from bad conduct and acts of disobedience; protect us from the things that prompt negligence and failure; grant us success to do good deeds and to take advantage of the time by performing acts of obedience; and forgive us – O Allāh, our parents and all the Muslims.

<sup>1</sup> Reported by Muslim, nos. 1156 and 175.

## The Day of ‘Āshūrā Throughout History

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: ((كَانَ يَوْمَ عَاشُورَاءَ تَصُومُهُ فُرُيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُهُ فِي الْجَاهِلِيَّةِ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ، وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ رَمَضَانُ تَرَكَ يَوْمَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ.)) أَخْرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ.

‘Ā’ishah رضي الله عنها narrated “The Day of ‘Āshūrā was fasted by the Quraysh in the period before Islām and Allāh’s Messenger صلى الله عليه وسلم used to fast it before Islām. When he came to Madīnah he fasted it and ordered it to be fasted. When Ramaḍān was obligated he gave up the Day of ‘Āshūrā, so whoever wanted fasted it and whoever wanted left it.” Reported by al-Bukhārī and Muslim.<sup>1</sup>



This ḥadīth is evidence that the people of jāhiliyyah used to know about ‘Āshūrā, it was a famous day among them, and they used to fast it. The Prophet صلى الله عليه وسلم used to fast it also and continued fasting it before migrating. He did not command the people to fast it (after Ramaḍān was legislated). This is evidence for the sacredness of this day and the greatness of its status among the Arabs in the period before Islām, before the sending of the Prophet صلى الله عليه وسلم. Due to this they used to cover the Ka’bah on this day as is found in the ḥadīth of ‘Ā’ishah رضي الله عنها who said,

((كَانُوا يَصُومُونَ عَاشُورَاءَ قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ، وَكَانَ يَوْمًا تُسْتَرُ فِيهِ الْكَعْبَةُ...))

<sup>1</sup> Ṣaḥīḥ al-Bukhārī, no. 2002 and Muslim, no. 1125.

“They used to fast ‘Āshūrā before Ramaḍān was obligated and it was the day they covered the Ka’bah...”<sup>1</sup>

Al-Qurṭubī said, “The ḥadīth of ‘Ā’ishah shows that the legislation and status of fasting this day was known to them. Perhaps they based fasting it on the legislation of Ibrāhīm and Ismā’īl عليهما السلام because they used to ascribe themselves to these Prophets and based many of their rulings for Ḥajj and other than that on them...”<sup>2</sup>

What is derived from the gathering of evidences is that fasting ‘Āshūrā was obligatory in the beginning after the migration of the Prophet صلی اللہ علیہ وسلم to al-Madīnah according to the correct opinion of the people of knowledge. The command to fast it is established by the ḥadīth of Salamah ibn al-Akwa’ رضی اللہ عنہ. He said,

((أَمَرَ النَّبِيُّ صلی اللہ علیہ وسلم رَجُلًا مِنْ أَسْلَمَ أَنْ أَدِّنَ فِي النَّاسِ: مَنْ كَانَ أَكَلَ فَلْيُصُمْ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيُصُمْ، فَإِنَّ الْيَوْمَ يَوْمٌ عَاشُورَاءُ.))

“The Prophet صلی اللہ علیہ وسلم ordered a man from the tribe of Aslam to announce to the people: ‘Whoever was eating then let him fast the rest of the day and whoever did not eat then let him fast for today is the Day of ‘Āshūrā.’”<sup>3</sup>

When Ramaḍān was made obligatory in the second year of the hijrah, the obligation to fast ‘Āshūrā was abrogated but it remained recommended. The command to fast the Day of ‘Āshūrā was only for one year and that was the second year of hijrah when it was obligated in the beginning of that year. Then Ramaḍān was obligated after half of that year passed. At the end of his life – in the tenth year –, the Prophet صلی اللہ علیہ وسلم determined not to fast it by itself but to fast the 9<sup>th</sup> day before it as will be

<sup>1</sup> Reported by al-Bukhārī, no. 1952.

<sup>2</sup> Al-Mufhim, 3/190.

<sup>3</sup> Reported by al-Bukhārī, no. 2007 and Muslim, no. 1135. It has supporting narrations from Rubayyi’ bint Mu’awwidh رضی اللہ عنہا in al-Bukhārī, no. 1960 and Muslim, no. 1136 as well as other supporting narrations in Aḥmad and others.

shown later if Allāh wills. This is an instance of differing with the People of the Book in the way that they fast.

اللَّهُمَّ يَا مَنْ لَا تَضُرُّهُ الْمَعْصِيَةُ وَلَا تَنْفَعُهُ الطَّاعَةُ، ارْزُقْنَا التَّوْبَةَ إِلَيْكَ وَالْإِنَابَةَ، اللَّهُمَّ عَامِلِنَا  
بِغُفْرَانِكَ، وَمُنْ عَلَيْنَا بِفَضْلِكَ وَإِحْسَانِكَ، اللَّهُمَّ اجْعَلْنَا مِمَّنْ تَوَكَّلَ عَلَيْكَ فَكَفَيْتَهُ،  
وَاسْتَهْدَاكَ فَهَدَيْتَهُ، وَاسْتَنْصَرَكَ فَانصَرْتَهُ، وَتَضَرَّعَ إِلَيْكَ فَارْحَمْتَهُ، وَاعْفِرِ اللَّهُمَّ لَنَا وَلِوَالِدِينَا  
وَالْجَمِيعِ الْمُسْلِمِينَ.

O Allāh, the One Who is not harmed by acts of disobedience and is not benefitted by acts of obedience! Grant us repentance and turning to You. O Allāh! Deal with us with Your forgiveness and favor us with Your bounty and excellence. O Allāh! Make us among those who rely upon You and You suffice them, seek guidance from You and You guide them, seek assistance from You and You assist them; those who humbled themselves to You so You had mercy on them; and forgive us – O Allāh, our parents and all the Muslims.

## Encouragement to Fast the Day of ‘Āshūrā

عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ صَوْمِ يَوْمِ  
عَاشُورَاءَ، فَقَالَ: ((يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ.)) وَفِي رِوَايَةٍ: ((... وَصِيَامُ يَوْمِ عَاشُورَاءَ  
أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ.)) أَخْرَجَهُ مُسْلِمٌ.

Abū Qatādah رضي الله عنه narrated that Allāh’s Messenger صلى الله عليه وسلم was asked about fasting the Day of ‘Āshūrā so he said, “**It expiates the previous year.**” In another report, “**... and fasting the Day of ‘Āshūrā, I hope Allāh will expiate the year that came before it.**” Reported by Muslim.<sup>1</sup>



This ḥadīth is evidence for the virtue of fasting the Day of ‘Āshūrā; that is the 10<sup>th</sup> day of the Month of Allāh, al-Muḥarram. It is also evidence that fasting it expiates the sins of the past year.

Ibn ‘Abbās رضي الله عنه was asked about fasting the Day of ‘Āshūrā so he said,

((مَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَامَ يَوْمًا يَطْلُبُ فَضْلَهُ عَلَى الْيَوْمِ إِلَّا هَذَا الْيَوْمَ، وَلَا شَهْرًا إِلَّا هَذَا الشَّهْرَ؛ يَعْنِي: رَمَضَانَ.))

“I do not know that Allāh’s Messenger صلى الله عليه وسلم fasted a day seeking its virtue over other days except this day, nor any month except this month (meaning: Ramaḍān.)”<sup>2</sup>

It is befitting for the Muslim to fast this day even if it coincided with the day of Jumu’ah (Friday) or as-Sabt (Saturday) since it is fasted because

<sup>1</sup> *Ṣaḥīḥ Muslim*, nos. 1162, 196 and 197.

<sup>2</sup> Reported by al-Bukhārī, no. 2006 and Muslim, no. 1132.

it is the Day of ‘Āshūrā. A person should urge his family and his children to fast it, taking advantage of its virtue and emulating the Prophet ﷺ.

Jābir ibn Samurah رضي الله عنه said,

((كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِصِيَامِ يَوْمِ عَاشُورَاءَ، وَيَحْتَنُّنَا عَلَيْهِ، وَيَتَعَاهَدُنَا عَلَيْهِ...))

“Allāh’s Messenger ﷺ used to command us to fast the Day of ‘Āshūrā, urge us and take a covenant from us to do so...”<sup>1</sup>

Fasting is one of the most virtuous deeds to Allāh, the Most High. One of the benefits of voluntary fasting besides the reward that is connected to it is like other voluntary acts of good, it restores the deficiencies and shortcomings that might take place in performing the obligatory acts. Regarding that, the Prophet ﷺ said about ṣalāh,

((قَالَ الرَّبُّ تَبَارَكَ وَتَعَالَى: انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ؟ فَيُكْمَلُ بِهَا مَا انْقَصَتْ مِنْ  
الْفَرِيضَةِ، ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ كَذَلِكَ.))

**“The Lord, Glorified is He and Most High, will say: ‘Look, does My worshiper have any voluntary ṣalāh?’ In order to complete any deficiencies in his obligatory ṣalāh. Likewise, with the rest of the deeds.”<sup>2</sup>**

<sup>1</sup> Reported by Muslim, no. 1128.

<sup>2</sup> Reported by Abū Dāwūd, no. 864; at-Tirmidhī, no. 413; an-Nasā’ī, 1/232; Ibn Mājah, no. 1425 and Aḥmad, 13/278 from several routes leading to Abū Hurayrah رضي الله عنه. It is narrated raised to the Prophet ﷺ and stopping at Abū Hurayrah رضي الله عنه and this is not a statement that would be made by opinion. Perhaps its routes support one another and it close to being ḥasan. Read a discussion of its chains and its meanings: *‘Āriḍ al-Aḥwadhī*, 2/207; *Fath al-Bārī* of Ibn Rajab, 3/276; *Tuḥfat al-Aḥwadhī*, 2/463 and the comments of Shaykh Aḥmad Shākir to *Jāmi’ at-Tirmidhī*, 2/269 and *Faḍl ar-Raḥīm al-Wadūd*, 9/444.

Likewise, fasting voluntarily prepares the Muslim to ascend in levels of closeness to Allāh, the Most High, and to attain His love as is found in the Ḥadīth Qudsī,

((مَا تَقَرَّبَ إِلَيَّ عَبْدِي بِأَفْضَلٍ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافِلِ حَتَّى أُحِبَّهُ...))

**“My worshiper does not draw closer to Me with anything better than what I have obligated upon him, and My worshiper continues to draw close to Me with voluntary acts until I love him...”<sup>1</sup>**

Know that every text that has come regarding some righteous actions expiating sins – such as wuḍū, fasting Ramaḍān, fasting the Day of ‘Arafah, ‘Ashūrā and other than these – then the intent is minor sins. This is because the tremendous acts of worship – such as the five daily prayers, Jumu’ah and Ramaḍān – do not expiate the major sins, as has been established in the Sunnah, so how about those righteous actions which are less than them?!

Thus, the majority of Scholars hold the opinion that major sins – such as interest, fornication and adultery, magic and others – are not expiated by righteous deeds. A person must repent from them or have the prescribed punishment carried out if there is one.<sup>2</sup>

اللَّهُمَّ يَا مُصْلِحَ الصَّالِحِينَ أَصْلِحْ فَسَادَ قُلُوبِنَا، وَاسْئُرْ فِي الدُّنْيَا وَالْآخِرَةِ عُيُوبَنَا، اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ، وَزَيِّنْهُ فِي قُلُوبِنَا، وَكْرَهُ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh, O Rectifier of the righteous! Rectify the corruption of our hearts and conceal our faults in this life and in the Hereafter. O Allāh! Make imān

<sup>1</sup> Reported by al-Bukhārī, no. 6502.

<sup>2</sup> See the ḥadīth for the second day of Dhul-Hijjah.



beloved to us, beautify it in our hearts, cause us to dislike disbelief, corruption and acts of disobedience; make us among the rightly-guided and forgive us – O Allāh, our parents and all the Muslims.

## The Wisdom in Fasting the Day of ‘Āshūrā

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَوَجَدَ الْيَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ، فَسُئِلُوا عَنْ ذَلِكَ، فَقَالُوا: هَذَا الْيَوْمُ الَّذِي أَظْهَرَ اللَّهُ فِيهِ مُوسَى وَبَنِي إِسْرَائِيلَ عَلَى فِرْعَوْنَ، فَتَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ، فَأَمَرَ بِصِيَامِهِ)) أَخْرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ، وَفِي رِوَايَةٍ لِمُسْلِمٍ: ((فَصَامَهُ مُوسَى شُكْرًا، فَتَحْنُ نَصُومُهُ ...))

Ibn ‘Abbās رضي الله عنه narrated that Allāh’s Messenger صلى الله عليه وسلم came to al-Madīnah and found the Jews fasting the Day of ‘Āshūrā and he asked about that. They said, “This is the day on which Allāh gave victory to Mūsā and Banī Isrā’īl over Fri’awn, therefore, we fast it, exalting it.” Allāh’s Messenger صلى الله عليه وسلم said, **“We are more worthy of Mūsā than you are,”** and he ordered it to be fasted. Reported by al-Bukhārī and Muslim. In a report belonging to Muslim, **“Mūsā fasted it out of gratitude. And we fast it...”**<sup>1</sup>



In the ḥadīth is a clarification of the tremendous wisdom in legislating fasting the Day of ‘Āshūrā and that is to exalt this day and thank Allāh, the Most High, for saving Mūsā عليه السلام along with Banī Isrā’īl and drowning Fir’awn along with his people. Due to this, Mūsā عليه السلام fasted, thanking Allāh, the Most High, and the Jews fasted it and the followers of Muḥammad صلى الله عليه وسلم have more right to follow Mūsā عليه السلام than the Jews. If Mūsā عليه السلام fasted it thanking Allāh, the Most High, then we fast it likewise. The Prophet صلى الله عليه وسلم said,

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*, no. 3943 and *Muslim*, nos. 1135, 127 and 128.

((فَنَحْنُ أَوْلَىٰ بِمُوسَىٰ مِنْكُمْ.))

“We are more worthy of Mūsā than you are.” In another narration,

((فَأَنَا أَحَقُّ بِمُوسَىٰ مِنْكُمْ.))

“I have more right to Mūsā than you.” Meaning: We are more earnest and closer to following Mūsā عليه السلام than you are. We agree with him in the foundations of the religion, believe in his Book while you oppose him in that, change it and distort it. The Messenger صلى الله عليه وسلم is more obedient and more adhering to the truth than them, thus he fasted the Day of ‘Āshūrā and ordered it to be fasted, establishing and confirming its greatness.

Abū Mūsā رضي الله عنه said,

((كَانَ يَوْمٌ عَاشُورَاءَ يَوْمًا تَعَظَّمَهُ الْيَهُودُ، وَتَتَّخِذُهُ عِيدًا، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم:

(فَصُومُوهُ أَنْتُمْ.) وَفِي رِوَايَةٍ: كَانَ أَهْلُ خَيْبَرَ يَصُومُونَ يَوْمَ عَاشُورَاءَ يَتَّخِذُونَهُ عِيدًا،

وَيُلْبِسُونَ نِسَاءَهُمْ فِيهِ حُلِيِّهِمْ وَسَارَتَّهُمْ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: (فَصُومُوهُ أَنْتُمْ.))

“The Day of ‘Āshūrā was a day the Jews exalted and took as an ‘Īd so Allāh’s Messenger صلى الله عليه وسلم said, ‘You fast it.’” And in one narration, “The people of Khaybar used to fast the Day of ‘Āshūrā and take it as an ‘Īd. Their women used to wear their jewelry and their ceremonial dress so Allāh’s Messenger صلى الله عليه وسلم said, ‘You fast it.’”<sup>1</sup>

It is apparent from this that one of the wisdoms of fasting it is to oppose the Jews by not taking it as an ‘Īd and instead fast on it because the day of ‘Īd is not fasted. This is one way of opposing the Jews on the Day of ‘Āshūrā, another way will follow, if Allāh wills, and that is by fasting the 9<sup>th</sup> day before it.

<sup>1</sup> Reported by al-Bukhārī, no. 2005 and Muslim, nos. 1131, 129 and 130.

There are two groups that have gone astray regarding this day:

**A group** who imitate the Jews. They take ‘Āshūrā as a festive ‘Īd, claiming to spread joy and happiness due to the saving of Mūsā عليه السلام and his people. They display joy by dyeing their hair and applying kuḥl, indulging in spending on the family, cooking food they don’t normally eat and similar actions of the ignorant. They are those who counter corruption with corruption and innovation with innovation.

**Another group** who take ‘Āshūrā as a day of mourning, sadness and lamenting because al-Husayn ibn ‘Alī عليه السلام was killed. They display signs of the days of ignorance such as slapping the cheeks, tearing the clothes, chanting sad stories and narrating information which is more lies than truth. The intent behind this is to open the door of fitnah and separate the Muslim nation. This is the action of the one whose efforts have been wasted in this life while he thought he was acquiring good by his deeds.

Allāh, the Most High, guided the People of the Sunnah so they do what their Prophet صلى الله عليه وسلم commanded them, which is to fast while being far from imitating the Jews in that and avoiding what Shayṭān beautified of innovations. And all praise and glory is due to Allāh.

اللَّهُمَّ فَفِّهْنَا فِي دِينِنَا، وَارْزُقْنَا الْعَمَلَ بِهِ وَالْإِسْتِقَامَةَ عَلَيْهِ، وَيَسِّرْنَا لِلْيُسْرَى، وَجَنِّبْنَا  
الْعُسْرَى، وَأَصْلِحْ لَنَا شَأْنَنَا كُلَّهُ، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Give us understanding in the religion, grant us actions according to it and steadfastness upon it; make the easy easy for us and distance us from what is difficult; rectify all our affairs for us; and forgive us – O Allāh, our parents and all the Muslims.

## The Recommendation to Fast the 9<sup>th</sup> along with the 10<sup>th</sup>

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا صَامَ يَوْمَ  
عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهُ يَوْمٌ تُعَظَّمُهُ الْيَهُودُ وَالنَّصَارَى، فَقَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ - إِنْ شَاءَ اللَّهُ - صُمْنَا الْيَوْمَ  
التَّاسِعَ)) قَالَ فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ حَتَّى تُوفِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.  
أَخْرَجَهُ مُسْلِمٌ، وَفِي رِوَايَةٍ لَهُ: ((لَئِنْ بَقِيتُ إِلَى قَابِلٍ لَأُصُومَنَّ التَّاسِعَ.))

Ibn ‘Abbās رضي الله عنه narrated that when Allāh’s Messenger صلى الله عليه وسلم fasted the Day of ‘Āshūrā and ordered it to be fasted, they said: “O Allāh’s Messenger! It is a day that the Jews and Christians exalt.” So Allāh’s Messenger صلى الله عليه وسلم said, “**Then next year, if Allāh wills, we will fast the 9<sup>th</sup> day.**” He said, “But the next year did not come until Allāh’s Messenger صلى الله عليه وسلم passed away.” Reported by Muslim, and in another report of his, “**If I remain until next (year), verily I will fast the 9<sup>th</sup>.**”<sup>1</sup>



The ḥadīth is evidence that it is recommended for the one who wants to fast ‘Āshūrā to fast a day before it: the 9<sup>th</sup> day. The 9<sup>th</sup> day is Sunnah even if the Prophet صلى الله عليه وسلم did not fast it because he intended to fast it. The objective of that – and Allāh knows best – was to combine that day with the 10<sup>th</sup> so his guidance would oppose the People of the Book for they used to fast the 10<sup>th</sup> only. This is what some of the narrations inform us about; it is authentic from Ibn ‘Abbās رضي الله عنه, with the chain stopping at him,

<sup>1</sup> Ṣaḥīḥ Muslim, no. 1134.

((صُومُوا التَّاسِعَ وَالْعَاشِرَ خَالِفُوا الْيَهُودَ.))

“Fast the 9<sup>th</sup> and the 10<sup>th</sup>, be different from the Jews.”<sup>1</sup>

This is a clear proof that the Muslim is prohibited from imitating the disbelievers and the People of the Book. There are tremendous advantages and many benefits in avoiding imitating them, such as cutting off the path which leads to loving them and inclining towards them, realizing the true meaning of disassociating oneself from them and having hatred towards them for the sake of Allāh, the Most High. It also establishes independence for the Muslims and distinguishes them from others.

The people of knowledge have mentioned that there are four levels to fasting the Day of ‘Āshūrā:

**The First Level:** Fast three days: The 9<sup>th</sup>, the 10<sup>th</sup> and the 11<sup>th</sup>. They use as evidence the ḥadīth of Ibn ‘Abbās رضي الله عنه:

((خَالِفُوا الْيَهُودَ وَصُومُوا قَبْلَهُ يَوْمًا وَبَعْدَهُ يَوْمًا.))

“Be different from the Jews, fast a day before it and a day after it.”<sup>2</sup> This ḥadīth is ḍa’if and there is no justification for that except if it is said that the virtue of fasting the three days is additional to the virtue of ‘Āshūrā since it is a sacred month that has been encouraged to fast in some narrations, and that one would achieve the virtue of fasting three days every month. There is a report regarding al-Imām Aḥmad رحمته الله that he said,

<sup>1</sup> Reported by ‘Abdur-Razzāq, 4/287; aṭ-Ṭahāwī in *Sharḥ al-Ma’ānī al-Āthār*, 2/78 and al-Bayhaqī, 4/278 from Ibn Jurayj, from ‘Aṭā, from Ibn ‘Abbās رضي الله عنه. Its chain is authentic.

<sup>2</sup> Reported by al-Bayhaqī, 4/287. It is a narration related to the coming ḥadīth.

((مَنْ أَرَادَ أَنْ يَصُومَ عَاشُورَاءَ صَامَ التَّاسِعَ وَالْعَاشِرَ إِلَّا أَنْ تُشْكَلَ الشُّهُورَ فَيَصُومُ ثَلَاثَةَ أَيَّامٍ،  
ابْنُ سِيرِينَ يَقُولُ ذَلِكَ.))

“Whoever wants to fast ‘Āshūrā then let him fast the 9<sup>th</sup> and the 10<sup>th</sup> unless the start of the months is obscure, then let him fast three days. Ibn Sīrīn said this.”<sup>1</sup>

**The Second Level:** Fasting the 9<sup>th</sup> and 10<sup>th</sup>. This is what most of the aḥādīth show, as has preceded.

**The Third Level:** Fasting the 9<sup>th</sup> and 10<sup>th</sup> or the 10<sup>th</sup> and 11<sup>th</sup>. They use as evidence the ḥadīth of Ibn ‘Abbās رضي الله عنه that is raised to the Prophet صلی اللہ علیہ وسلم,

((صُومُوا يَوْمَ عَاشُورَاءَ، وَخَالِفُوا فِيهِ الْيَهُودَ، صُومُوا قَبْلَهُ يَوْمًا، أَوْ بَعْدَهُ يَوْمًا.))

**“Fast the Day of ‘Āshūrā, be different in that from the Jews. Fast a day before it or a day after it.”** The ḥadīth is ḍa’if.<sup>2</sup>

<sup>1</sup> *Al-Mughnī*, 4/441 and *Iqtidā aṣ-Ṣirāṭ al-Mustaqīm*, 1/419.

<sup>2</sup> Reported by Aḥmad, 4/52; Ibn Khuzaymah, 3/290, 2095; aṭ-Ṭaḥāwī in *Sharḥ Ma’ānī al-Āthār*, 2/78 and al-Bayhaqī, 4/287 from a number of routes from Muḥammad ibn ‘Abdur-Raḥmān ibn Abī Ya’lā from Dāwūd ibn ‘Alī from his father from his grandfather Ibn ‘Abbās رضي الله عنه raised to the Prophet صلی اللہ علیہ وسلم. This chain is weak. Raising it to the Prophet صلی اللہ علیہ وسلم is not correct due to the following reasons:

1. Muḥammad ibn ‘Abdur-Raḥmān ibn Abī Ya’lā had a very bad memory as al-Ḥāfidh said in *at-Taqrīb*.

2. Dāwūd ibn ‘Alī ibn ‘Abdullāh ibn ‘Abbās al-Hāshīmī was mentioned by Ibn Ḥibbān in *ath-Thiqāt*, 6/ 281 and he said: “He makes mistakes.” Al-Ḥāfidh said in *at-Taqrīb*: “Acceptable,” meaning: as a supporting narration otherwise he is weak in ḥadīth. He is not in the Six Books except one ḥadīth in *at-Tirmidhī*, no. 3419. Adh-Dhahabī summarized the statements regarding him in *Siyar A’lām an-Nubalā*, 5/444 when he said, “He is not a proof and the people of ḥadīth criticism did not haphazardly utilize this type of fragile evidence for establishing their arguments.”

3. There is a defect in raising it to the Prophet صلی اللہ علیہ وسلم. That which stopped at Ibn ‘Abbas came by way of Ibn Jurayj from ‘Aṭā from Ibn ‘Abbās رضي الله عنه. They are more reliable—and have better memories than the narrators in the ḥadīth which is raised to the Prophet

**The Fourth Level:** To single out the 10<sup>th</sup> day for fasting. There are those from the people of knowledge that dislike that since it is imitation of the People of the Book. This is the statement of Ibn ‘Abbās رضي الله عنه according to what is famous from him and it is the madhhab of al-Imām Aḥmad and some of the Ḥanafis.

Others said: It is not disliked because it is one of the virtuous days, and it is recommended to capture its virtue by fasting it. What is more apparent is that it is disliked for the one who has the ability to join it with a day before or after but that does not negate the reward of the one who fasted it by itself; rather he is rewarded if Allāh, the Most High, wills.

اللَّهُمَّ وَفَّقْنَا لِمَا يُرْضِيكَ، وَجَنَّبْنَا مَعَاصِيكَ، وَاجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ، وَحِزْبِكَ  
الْمُفْلِحِينَ، وَاعْفُ عَنَّا وَتُبْ عَلَيْنَا، وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ.

O Allāh! Grant us success to do what pleases You and distance us from acts of disobedience towards You; make us from Your righteous worshippers and Your successful group; pardon us and accept our repentance; and forgive us – O Allāh, our parents and all the Muslims.

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صلواتك اللهم. The speech of Ibn Ḥibbān about Dāwūd ibn ‘Ālī points to that. What supports the narration stopping at Ibn ‘Abbās رضي الله عنه is what ash-Shāfi‘ī reported in his *Musnad*, (1/272 according to his organization) from Sufyān ibn ‘Uyaynah from ‘Ubaydallāh ibn Abī Yazīd from Ibn ‘Abbās رضي الله عنه and it stops with him. This chain is ṣaḥīḥ.





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