

# THE BLESSED DAYS OF *THUL-HIJJAH*

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## Introduction

Allāh (ﷻ) has set numerous blessed occasions around the year, making it always possible for the believers to increase in good deeds, and for the repenters to wipe away their sins. Among these occasions are the first thirteen days of *Thul-Hijjah* — days that are full of blessings for both the *hajj* (pilgrims) and the residents. In this chapter, we highlight the importance of the days of *Thul-Hijjah* and discuss some acts that are recommended during them.

Some of the following discussion has been presented in other parts of this book, but we include it here for the sake of completeness.

## The First Ten Days of *Thul-Hijjah*

### THEIR MERIT

The first ten days of *Thul-Hijjah* are the best days of the whole year. During them, good deeds are most beloved by Allāh (ﷻ) and most rewardable. Jābir Bin ‘Abdillāh (رضي الله عنه) narrated that Allāh’s Messenger (ﷺ) said:

«أفضل أيام الدنيا: العشر.»<sup>1</sup> <The best days in the world are the Ten Days.><sup>1</sup>

Some people may wonder, “Are these ten days also better than the last ten nights of *Ramaḍān* — especially since the latter contain *Laylat ul-Qadr* about which Allāh (ﷻ) says:

﴿لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ﴾<sup>2</sup> القدر ٣

«*Laylat ul-Qadr* (the Night of Decree) is better than one thousand months.»<sup>2?</sup>”

The answer to this question is that, in terms of nighttime, the last ten nights of *Ramaḍān* are the best of the year. In terms of daytime, the first ten days of *Thul-Hijjah* are the best.<sup>3</sup>

1 Recorded by Ibn Ḥibbān and al-Bazzār. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi* ‘no. 1133 and *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 1150).

2 *Al-Qadr* 97:3.

3 See, for example, *Tuḥfat ul-Aḥwathī* no. 757.

It is important to warn, at this point, against a **weak *ḥadīth*** sometimes cited in this regard. It claims that the Prophet (ﷺ) said, “There are no days during which Allāh loves to be worshiped more than during the Ten Days of *Thul-Hijjah*. Fasting one of them equals fasting a full year, and *qiyām* (night worship) during any of their nights equals the *qiyām* of *Laylat-ul-Qadr*.”<sup>1</sup>

Ibn ‘Abbās (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said about the ten days of *Thul-Hijjah*:

« مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ . »

⟨There are no days during which good deeds are more beloved by Allāh than these (Ten) Days.⟩

He (ﷺ) was asked, “Not even striving for Allāh’s cause (*jihād*)?” He replied:

« وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ - إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ، فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ . »

⟨Not even (physical) striving for Allāh's cause — except for a man who goes out himself, taking all his wealth, and returns with none (i.e., dies and loses all for Allāh).⟩<sup>2</sup>

Ibn ‘Abbās (رضي الله عنه) also reported that Allāh’s Messenger (ﷺ) said:

« مَا مِنْ عَمَلٍ أَزْكَى عِنْدَ اللَّهِ، وَلَا أَعْظَمَ أَجْرًا، مِنْ خَيْرٍ يَعْمَلُهُ فِي عَشْرِ الْأَضْحَى . »

⟨No deed is more sublime and rewardable by Allāh (ﷻ) than a good deed done during the Ten Days (ending with the day) of *Aḍḥā*.⟩<sup>3</sup>

‘Abdullāh Bin Mas‘ūd (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

« مَا مِنْ أَيَّامٍ الْعَمَلُ فِيهَا أَفْضَلُ مِنْ أَيَّامِ الْعَشْرِ - وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ - إِلَّا مَنْ عَثَرَ جَوَادُهُ وَأُهْرِيقَ دَمُهُ . »

⟨There are no days during which (good) deeds are better than during the Ten — not even (physical) striving for Allāh's cause — except for a man whose horse stumbles, causing him to die (for Allāh’s cause).⟩<sup>4</sup>

1 Recorded by at-Tirmithī and Ibn Mājah from Abū Hurayrah (رضي الله عنه). Verified to be weak by al-Albānī (*al-Mishkāt* no. 1416).

2 Recorded by al-Bukhārī, at-Tirmithī, and others.

3 Recorded by ad-Dārimī and al-Bayhaqī. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 1148).

4 Recorded by aṭ-Ṭabarānī and Abū Nu‘aym. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 1149).

The *salaf* well understood the importance of increasing in good deeds during the Ten Days. For example, Mujāhid (رضي الله عنه) reported, “Once the Ten Days started, Sa’id Bin Jubayr (رضي الله عنه) would exert (in worshiping Allāh) to an extent that was almost beyond people’s capability.”<sup>1</sup>

In particular, frequent *thikr* (mentioning Allāh with words of praise) and fasting are recommended during these days.

#### FREQUENT *THIKR*

*Thikr* is keeping Allāh (ﷻ) in our mind and praising Him with our tongue. It is the important link between us and our Lord (ﷻ). It is one of the best deeds that we can do; and the more that we do of it, the better. The believer derives from *thikr* a great amount of gratification and enjoyment — feeling close to Allāh (ﷻ) and nurtured by Him. Allāh (ﷻ) urges us to maintain *thikr* frequently, and at all times:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤٢﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤١﴾﴾ الأَحْزَاب ٤٢-٤١

«O you who believe, remember Allāh with much remembrance, and exalt Him morning and afternoon.»<sup>2</sup>

The importance of *thikr*, silent and loud, is more emphasized during the Ten Days. Allāh (ﷻ) says:

﴿وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ﴾ الْحَج ٢٨

«(During *hajj*, the pilgrims) mention Allāh’s name on Specific Days.»<sup>3</sup>

Commenting on this, Ibn ‘Abbās (رضي الله عنه) said:

“These Specific Days are the Ten Days (of *Thul-Hijjah*).”<sup>4</sup>

Ibn ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَا مِنْ أَيَّامٍ أَعْظَمُ عِنْدَ اللَّهِ وَلَا أَحَبُّ إِلَيْهِ الْعَمَلُ فِيهِنَّ مِنْ أَيَّامِ الْعَشْرِ، فَأَكْثَرُوا فِيهِنَّ مِنَ التَّسْبِيحِ، وَالتَّحْمِيدِ، وَالتَّكْبِيرِ، وَالتَّهْلِيلِ.»

1 Recorded by al-Bayhaqī. Verified to be *hasan* by al-Albānī (*Irwā’ ul-Ghalīl* no. 890).

2 *Al-Aḥzāb* 33:41-42.

3 *Al-Ḥajj* 22:28.

4 According to Ibn Kathīr (in his *Tafsīr*), al-Bukhārī reported this from Ibn ‘Abbās without *isnād* but with conclusive words (i.e., he considered it authentic).

«No days are greater to Allāh (ﷺ), nor are good deeds more beloved by Him during them, than the Ten Days. So increase *tasbīh*, *taḥmīd*, *takbīr*, and *tahlīl* during these days.»<sup>1</sup>

This *ḥadīth* mentions four of the best forms of *thikr*:

<b><i>Thikr</i></b>	<b>Transliteration</b>	<b>Meaning</b>	<b>Arabic</b>
<i>Tahlīl</i>	<i>Lā ilāha illallāh</i>	There is no (true) god but Allāh.	لا إله إلا الله
<i>Taḥmīd</i>	<i>Al-ḥamdu li-llāh</i>	Praise be to Allāh.	الحمد لله
<i>Takbīr</i>	<i>Allāhu akbar</i>	Allāh is greater than all else.	الله أكبر
<i>Tasbīh</i>	<i>Subḥān Allāh</i>	Exalted is Allāh.	سُبْحَانَ اللَّهِ

The *ṣaḥābah* (رضي الله عنهم) used to raise their voice with *takbīr* during the Ten Days. Al-Bukhārī (رضي الله عنه) stated:

“كَانَ ابْنُ عُمَرَ وَأَبُو هُرَيْرَةَ يَخْرُجَانِ إِلَى السُّوقِ فِي أَيَّامِ الْعَشْرِ، يُكَبِّرَانِ، وَيُكَبِّرُ النَّاسُ بِتَكْبِيرِهِمَا.”

“During the Ten Days, Ibn ‘Umar and Abū Hurayrah would walk through the market place, saying *takbīr*. Other people would then follow in saying *takbīr*.”<sup>2</sup>

#### FASTING

Following the Prophet’s (ﷺ) practice, it is recommended to fast during the first nine of the Ten Days. One of the Prophet’s (ﷺ) wives<sup>3</sup> reported:

“كَانَ رَسُولُ اللَّهِ يَصُومُ تِسْعَ ذِي الْحِجَّةِ، وَيَوْمَ عَاشُورَاءَ، وَثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ.”

“Allāh’s Messenger (ﷺ) used to fast the (first) nine days of *Thul Hijjah*, the day of ‘*Āshūrā*’ (the tenth of *al-Muḥarram*), and three days of each month.”<sup>4</sup>

Fasting during these days, however, should not be viewed as an obligation. On some years, the Prophet (ﷺ) did not fast any of these days. ‘Ā’ishah (رضي الله عنها) reported:

1 Recorded by Aḥmad and aṭ-Ṭaḥāwī. Verified to be *ḥasan* by al-Albānī (*Irwā’ ul-Ghalīl* no. 890).

2 Recorded by al-Bukhārī without *isnād* (i.e., *mu’allaq*), but with decisive words (i.e., he considered it authentic). Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 651).

3 A weak report names her to be Ḥaḥṣah (رضي الله عنها). See *Ṣaḥīḥu Abi Dāwūd* no. 2106.

4 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abi Dāwūd* no. 2106).

«ما رأيتُ رسولَ الله صائماً العَشْرَ قَطُّ.»

“I never saw Allāh’s Messenger (ﷺ) fast the Ten Days.”<sup>1</sup>

## The Day of ‘Arafah

### ITS MERIT

The ninth of *Thul-Hijjah* is called the Day of ‘Arafah because the pilgrims stand in worship on the Mountain of ‘Arafah. It is one of the best days of the entire year. ‘Ā’ishah (رضي الله عنها) reported that Allāh’s Messenger (ﷺ) said:

«مَا مِنْ يَوْمٍ أَكْثَرُ مِنْ أَنْ يُعْتِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ  
مِنْ يَوْمِ عَرَفَةَ. وَإِنَّهُ لَيَدْنُو، ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ.»

‘There is no day on which Allāh frees of His slaves from the Fire more than the Day of ‘Arafah. Indeed, He draws near (to those standing on ‘Arafah) and then revels about them to the angels<sup>2, 3</sup>’

‘Ā’ishah (رضي الله عنها) added that the Prophet (ﷺ) said that Allāh (ﷻ) then says:

«إِشْهَدُوا، مَلَائِكَتِي، أَنِّي قَدْ غَفَرْتُ لَهُمْ.»

‘Be My witnesses, O My angels, that I have forgiven them.’<sup>4</sup>

### IT IS A ‘ĪD DAY

Because of the great merit of the Day of ‘Arafah, and because of the enormous gathering of pilgrims during it, Allāh’s Messenger (ﷺ) declared it a ‘īd for Muslims. ‘Uqbah Bin ‘Āmir (رضي الله عنه) narrated that Allāh’s Messenger (ﷺ) said:

«يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ عِيدُنَا أَهْلَ الْإِسْلَامِ، وَهِيَ أَيَّامُ أَكْلِ وَشُرْبٍ.»

‘The Day of ‘Arafah, the Day of Sacrifice, and the Days of *Tashriq* are ‘īd days for us Muslims. They are days of eating and drinking (rather

1 Recorded by Muslim, Ibn Khuzaymah, and others (*Ṣaḥīḥu Abī Dāwūd* no. 2108).

2 Allāh (ﷻ) comes near to those standing on ‘Arafah as a demonstration of being pleased by their submission to Him, and as an indication that He will reward them with forgiveness. His “coming near” and His “reveling or boasting” are real (as opposed to metaphoric) actions that do not resemble any of His creation’s actions, and that occur in a way that suits His greatness and glory (ﷻ).

3 Recorded by Muslim and others.

4 Recorded by Ruzayn. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 1154).

than fasting).»<sup>1</sup>

Once a Jewish man said to ‘Umar (ﷺ), “O Commander of the Believers, there is an *āyah* in your Book that, had it been revealed to us, Jews, we would have designated the day of its revelation as a ‘*īd*.” ‘Umar asked him which *āyah* he meant, and the man recited:

«الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ، وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي،  
وَرَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا.» المائدة ٣

«This day I have perfected your religion for you, have completed My favor upon you, and have chosen for you Islām as your religion.»<sup>2</sup>

So ‘Umar (ﷺ) responded:

«إِنِّي لَأَعْلَمُ أَيَّ يَوْمٍ أَنْزِلَتْ: أَنْزِلَتْ يَوْمَ عَرَفَةَ فِي يَوْمِ الْجُمُعَةِ.»

“Indeed, I know which day it was revealed: It was revealed on the Day of ‘Arafah, which was also a *Jumu‘ah*.”<sup>3</sup>

Similarly, once Ibn ‘Abbās recited this *āyah* when a Jewish man was in his presence. The man commented, “If this was revealed to us, we would have designated its revelation-day as a ‘*īd*.” Ibn ‘Abbās (ﷺ) responded:

«فَإِنَّهَا نَزَلَتْ فِي يَوْمِ عِيدَيْنِ: فِي يَوْمِ جُمُعَةٍ، وَيَوْمِ عَرَفَةَ.»

“Indeed, it was revealed when two ‘*īds* coincided on one day: a *Jumu‘ah*, and a Day of ‘Arafah.”<sup>4</sup>

## FASTING

We saw in ‘Uqbah’s *ḥadīth* in the previous subsection that it is not recommended to fast the Day of ‘Arafah. On the other hand, Abū Qatādah reported that Allāh’s Messenger (ﷺ) said:

«صَوْمُ يَوْمِ عَرَفَةَ يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ.»

«Fasting the Day of ‘Arafah expiates the sins of the past year and the

1 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 2090, and *Irwā‘ul-Ghalīl* no. 963).

2 *Al-Mā‘idah* 5:3.

3 Recorded by al-Bukhārī, Muslims, and others.

4 Recorded by at-Tirmithī. Verified to be authentic by al-Albānī (*Ṣunan ut-Tirmithī* no. 3044).

coming year.><sup>1</sup>

In another report from Abū Qatādah, Allāh’s Messenger (ﷺ) said:

«صِيَامُ يَوْمِ عَرَفَةَ، إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي بَعْدَهُ، وَالسَّنَةَ الَّتِي قَبْلَهُ.»

<Fasting the Day of ‘Arafah — I trust in Allāh that it would expiate the sins of the year following it and the year preceding it.><sup>2</sup>

There appears to be a conflict between ‘Uqbah’s *ḥadīth* and Abū Qatādah’s *ḥadīth*. This may be resolved by realizing that the prohibition of fasting applies only to pilgrims: the Day of ‘Arafah usually demands from them a serious physical effort that should be supported by food and drink. As for non-pilgrims, they are strongly urged to fast. Imām Ibn Khuzaymah (رحمته الله) said:

“The text urging to fast the Day of ‘Arafah, and that prohibiting fasting it, are both general and unexplained. There is a report<sup>3</sup>, however, explains these two general texts and provides evidence that the Prophet (ﷺ) only disliked fasting it for those who are on ‘Arafah.”<sup>4</sup>

#### THIKR

Since the Day of ‘Arafah is one of the Ten Days, frequent *thikr* is recommended during it, as we have established earlier for all of the Ten Days. This applies to both the pilgrims and the non-pilgrims.

We saw earlier that Ibn ‘Umar and Abū Hurayrah (رضي الله عنه) walked through the market place during the Ten Days saying *tabkīr* so that other people would follow their example. It is also reported from ‘Alī (رضي الله عنه):

”كَانَ يُكَبِّرُ بَعْدَ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ، إِلَى صَلَاةِ الْعَصْرِ  
مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ، وَيُكَبِّرُ بَعْدَ الْعَصْرِ.“

“He would say *tabkīr* from after the *fajr* prayer of the Day of ‘Arafah until the ‘*asr* prayer of the last of the Days of *Tashrīq*, and he would also say it after ‘*asr*.”<sup>5</sup>

1 Recorded by Muslim, Aḥmad, and others.

2 Recorded by Muslim, Abū Dāwūd, and others.

3 He refers here to a report from Abū Hurayrah (رضي الله عنه) that, “Allāh’s Messenger (ﷺ) prohibited fasting the Day of ‘Arafah while on ‘Arafah.” However, this report is verified to be weak by al-Albānī (*Ṣaḥīḥ Ibn Khuzaymah* no. 2101).

4 This is summarized from the headings preceding *ḥadīths* nos. 2099-2102 in *Ṣaḥīḥ Ibn Khuzaymah*.

5 This and other similar reports from Ibn ‘Abbās and Ibn Mas‘ūd (رضي الله عنه) are recorded by Ibn Abī Shaybah, al-Bayhaqī, and al-Ḥākim. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 653, 654).

‘Alī and Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أفضل ما قلتُ أنا والنبيونَ يومَ عرفةَ: ”لا إلهَ إلا اللهُ وحدهُ،  
لا شريكَ له، له الملكُ وله الحمدُ، وهو على كلِّ شيءٍ قديرٌ.“»<sup>1</sup>

<The best thing that I and the other prophets have said on the Day of ‘Arafah is, “*Lā ilāha illa-llāhu, waḥdahū lā sharīka lah, lahul-mulku wa-lahul-ḥamdu, wa-huwa ‘alā kulli shay’in qadīr* — There is no (true) god except Allāh, alone, without any partners. To Him belongs the Dominion and the complete praise, and He is capable of everything.”><sup>1</sup>

Therefore, the *thikr* on the Day of ‘Arafah should mostly be *takbīr* and *tahlīl*. In addition, the pilgrims should also say the Prophet’s (ﷺ) *talbiyah*:

«لَبَّيْكَ اللهُمَّ لَبَّيْكَ، لَبَّيْكَ لا شريكَ لكِ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لا شريكَ لكِ.»

<*Labbayk Allāhumma labbayk. Labbayka, lā sharīka laka labbayk. Inn al-ḥamda wan-nīmata laka wal-mulk, lā sharīka lak* —

I am at Your service O Allāh, I am at Your service. I am at Your service, and there is no partner for You, I am at Your service. Indeed, all praise is for You, and every favor is from You, and the Dominion is Yours - You have no partner.><sup>2</sup>

## The Day of *al-Aḍḥā*

### ITS MERIT

The tenth of *Thul-Ḥijjah* is *‘Īd ul-Aḍḥā* or the Day of *Naḥr*. It marks the conclusion of the major rites of *ḥajj*. It also commemorates Allāh’s (ﷻ) favor upon His messenger Ibrāhīm (رضي الله عنه) when He granted him a ram to sacrifice as ransom for his son Ismā‘īl (رضي الله عنه).<sup>3</sup>

This day is one of the two major annual festivals that Allāh (ﷻ) awarded to the Muslims. Anas (رضي الله عنه) narrated that the Prophet Muḥammad (ﷺ) once saw the *Anṣār* celebrating a certain day. He inquired about it and was told, “This is one of two days that we used to celebrate during *Jāhiliyyah*.” So he told them:

1 Recorded by aṭ-Ṭabarānī from ‘Alī; and recorded by Mālik, al-Bayhaqī, and others from Abū Hurayrah. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1503).

2 Recorded by al-Bukhārī, Muslim, and others from ‘Ā’ishah, Jābir, and other *ṣaḥābah* (رضي الله عنهم) (*Ṣaḥīḥ ul-Jāmi’* no. 5059).

3 See the next chapter (the Sacrifice) for more details on this.



«إِنَّ اللَّهَ قَدْ أَبَدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ.»

«Indeed Allāh has substituted them for you with two better days: the Day of *Adḥā* and the Day of *Fiṭr*.»<sup>1</sup>

As we cited earlier, Allāh’s Messenger (ﷺ) said:

«يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ عِيدُنَا أَهْلَ الْإِسْلَامِ، وَهِيَ أَيَّامُ أَكْلِ وَشُرْبٍ.»

«The Day of ‘Arafah, the Day of Sacrifice, and the Days of *Tashrīq* are ‘īd days for us Muslims. They are days of eating and drinking (rather than fasting).»<sup>2</sup>

The Day of *Naḥr* is the greatest day of the whole year. ‘Abdullāh Bin Qurṭ (رضي الله عنه) narrated that Allāh’s Messenger (ﷺ) said:

«إِنَّ أَفْضَلَ (أَعْظَمَ) الْأَيَّامِ عِنْدَ اللَّهِ: يَوْمُ النَّحْرِ، ثُمَّ يَوْمُ الْقَرِّ.»

«Indeed, the best (or greatest) day before Allāh is the Day of Sacrifice, followed by the Day of Rest»<sup>3,4</sup>

This day is also the Greatest Day of Pilgrimage mentioned in the Qur’ān<sup>5</sup>. Ibn ‘Umar (رضي الله عنه) reported that, during his Farewell *Hajj*, the Prophet (ﷺ) stood near the *Jamarāt* (stone-throwing posts) and asked the people, «أَيُّ يَوْمٍ هَذَا؟» «What day is this?» The people’s response was, “This is the Day of Sacrifice.” The Prophet (ﷺ) said:

«هَذَا يَوْمُ الْحَجِّ الْأَكْبَرِ.» «Rather, this is the Greatest Day of Pilgrimage.»<sup>6</sup>

#### WHAT TO DO DURING ‘ĪD UL-ADḤĀ

From the texts cited earlier, we learn that all Muslims should continue to say frequent *takbīr* and other forms of *thikr* during the Day of *Adḥā*.

The pilgrims complete most of their *hajj* rites during this day. They move back from

1 Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 4381 and *Ṣaḥīḥu Abī Dāwūd* no. 1039).

2 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 2090, and *Irwā’ ul-Ghalīl* no. 963).

3 This is the eleventh of *Thul-Hijjah* on which the pilgrims “rest” in Minā after the previous three tiring days (*Sharḥ us-Sunnah* no. 1951).

4 Recorded by Abū Dāwūd, Aḥmad, and others. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 1958, *Ṣaḥīḥu Abī Dāwūd* no. 1549, and *al-Mishkāt* no. 2576).

5 *At-Tawbah* 9:3.

6 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 1700, *Irwā’ ul-Ghalīl* no. 1101, and *Ṣaḥīḥ ul-Jāmi’* no. 8191).

Muzdalifah to Minā, throw stones at Jamrat ul-‘Aqabah, cut or shave their hair, sacrifice their *hady* (*hajj* sacrifice), and perform the post-‘Arafah circumambulation around the Ka‘bah (*tawāf ul-ifādah*).

The non-pilgrim Muslims attend the ‘*īd* prayer and *khuṭbah*, slaughter their sacrifice, and celebrate in the company of their friends and relatives.

#### PROHIBITION OF FASTING

The Day of Sacrifice is one of the major ‘*īds* for Muslims. We saw above that it should be celebrated with eating and drinking rather than fasting. Also, Abū Hurayrah and Abū Sa‘īd al-Khudrī (رضي الله عنه) reported:

”نهى رسول الله عن صوم يومين: يوم الفطر، ويوم الأضحى.“

“Allāh’s Messenger (ﷺ) prohibited fasting two days: the Day of *Fiṭr* and the Day of *Aḍḥā*.”<sup>1</sup>

Similarly, ‘Umar (رضي الله عنه) said in one of his ‘*īd khuṭbahs*:

”هذان يومان نهى رسول الله عن صيامهما: يوم فطرکم من صيامکم، واليوم الآخر تأكلون فيه من نسكکم.“

“Allāh’s Messenger (ﷺ) prohibited fasting these two days: the day on which you break your fast, and the day on which you eat from your sacrifice.”<sup>2</sup>

### The Three Days of *Tashrīq*

#### THEIR MERIT

*Tashrīq* means “drying the meat”. The Days of *Tashrīq* are the three days following ‘*īd ul-Aḍḥā*. They are thus named because, during them, the pilgrims used to cut the sacrificial meat and spread it out in the sun to dry.

Allāh’s Messenger (ﷺ) declared the Days of *Tashrīq* as ‘*īd* days. We again cite the *ḥadīth* in which he said:

« يومُ عرفة، ويومُ التَّحْرِ، وأيامُ التشريقِ عيدُنا أهلُ الإسلامِ، وهي أيامُ أكلٍ وشربٍ. »

◁The Day of ‘Arafah, the Day of Sacrifice, and the Days of *Tashrīq* are

1 Recorded by al-Bukhārī, Muslim, and others (*Irwā’ ul-Ghalīl* no. 962).

2 Recorded by al-Bukhārī, Muslim, and others (*Irwā’ ul-Ghalīl* no. 962).

**‘īd days for us Muslims. They are days of eating and drinking (rather than fasting).><sup>1</sup>**

#### PROHIBITION OF FASTING

On these days, the pilgrims complete their *hajj* rites. All Muslims continue with the ‘īd celebrations, and are prohibited from fasting.

On one of the Days of *Tashrīq*, ‘Abdullāh Bin ‘Amr Bin al-‘Āṣ (ﷺ) visited his father ‘Amr, he invited him to eat with him, but ‘Abdullāh declined, saying, “I am fasting.” So ‘Amr commanded him:

«كُلْ، فهذه الأيام التي كان رسولُ الله يأمُرنا بإفطارِها، وينهانا عن صيامِها.»

“Eat, because these are the days during which the Messenger (ﷺ) commanded us to eat and prohibited us from fasting.”<sup>2</sup>

Ka‘b Bin Mālīk (ﷺ) reported that on one of the Days of *Tashrīq*, Allāh’s Messenger (ﷺ) sent him, together with Aws Bin al-Ḥadathān (ﷺ), to announce to the people:

«أَيَّامٌ مِنِّي أَيَّامٌ أَكَلٍ وَشُرْبٍ.» <The Days of Minā<sup>3</sup> are days of eating and drinking.><sup>4</sup>

Similarly, the Prophet (ﷺ) commanded ‘Abdullāh Bin Ḥuthāfah to ride his camel among the people on one of the Days of Minā and announce:

«لَا يَصُومَنَّ أَحَدٌ، فَإِنَّهَا أَيَّامٌ أَكَلٍ وَشُرْبٍ.»

<No one may fast (these days), because they are days of eating and drinking.><sup>5</sup>

And Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«أَيَّامُ التَّشْرِيقِ أَيَّامٌ طَعْمٍ وَذِكْرِ.» <The Days of *Tashrīq* are days of eating and *thikr*.><sup>6</sup>

Imām al-Albānī (ﷺ) said:

1 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 2090, and *Irwā’ ul-Ghalīl* no. 963).

2 Recorded by Mālīk, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 2089 and *Irwā’ ul-Ghalīl* no. 963).

3 They are thus named because the pilgrims stay in Minā during them.

4 Recorded by Muslim, Aḥmad, and others (*Irwā’ ul-Ghalīl* no. 963).

5 Recorded by aṭ-Ṭaḥāwī and Aḥmad. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 963).

6 Recorded by Ibn Ḥibbān, Aḥmad, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1282).

“This (meaning) is also reported from ‘Alī Bin Abī Ṭālib, Sa‘d Bin Abī Waqqāṣ, ‘Abdullāh Bin Ḥuthāfah, Nubayshah al-Huthālī, (an unnamed) companion of the Prophet (ﷺ), Bishr Bin Suḥaym, the mother of ‘Umar Bin Khaldah az-Zuraqī, al-Ḥakam az-Zuraqī, Umm Mas‘ūd, and Ibn ‘Umar (رضي الله عنه). Therefore, this *ḥadīth* is *mutawātir* (narrated by a large group of people).”<sup>1</sup>

The only people who are allowed to fast on the Days of *Tashrīq* are pilgrims who cannot find *hady*<sup>2</sup>, in which case they would be required to fast three days during *hajj* and seven when they return. ‘Ā’ishah and Ibn ‘Umar (رضي الله عنه) reported:

“لَمْ يُرْحَصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصْمَنَ، إِلَّا لِمَنْ لَمْ يَجِدِ الْهَدْيَ.”

“No one was permitted (by the Prophet) to fast on the Days of *Tashrīq* — except for those who could not find *hady*.”<sup>3</sup>

#### **THIKR**

We have seen from Abū Hurayrah’s (رضي الله عنه) above *ḥadīth* that it is recommended to make frequent *thikr* during the Days of *Tashrīq*. Similarly, Nubayshah al-Huthālī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أَيَّامِ التَّشْرِيقِ أَيَّامُ أَكْلِ وَشُرْبٍ وَذِكْرِ اللَّهِ.»

⟨The Days of *Tashrīq* are days of eating, drinking, and *thikr*.⟩<sup>4</sup>

The best type of *thikr* during these days is *takbīr*. We cite again the following report about ‘Alī (رضي الله عنه):

“كَانَ يُكَبِّرُ بَعْدَ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ، إِلَى صَلَاةِ الْعَصْرِ  
مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ، وَيُكَبِّرُ بَعْدَ الْعَصْرِ.”

“He would say *takbīr* from after the *fajr* prayer of the Day of ‘Arafah until the ‘*asr* prayer of the last of the Days of *Tashrīq* — and he would also say it after ‘*asr*.”<sup>5</sup>

1 See *aṣ-Ṣaḥīḥah* no. 1282.

2 Either because they cannot afford the *hady*, or because there are no animals available to sacrifice.

3 Recorded by al-Bukhārī, aṭ-Ṭaḥāwī, and others (*Irwā’ ul-Ghalīl* no. 964).

4 Recorded by Muslim, Aḥmad, and others (*Irwā’ ul-Ghalīl* no. 963 and *Ṣaḥīḥ ul-Jāmi’* no. 2689).

5 This and other similar reports from Ibn ‘Abbās and Ibn Mas‘ūd (رضي الله عنه) are recorded by Ibn Abī Shaybah, al-Bayhaqī, and al-Ḥākim. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 653, 654).