

Dhul-Hijjah

The First Ten Days | Uḍḥiyah (Qurbānī) | 'Īdul-Aḍḥā

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Dhul-Ḥijjah

by Shaykhul-Ḥadīth, Ḥaḍrat Mawlānā Muhammad Saleem Dhorat

dāmat barakātubum

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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The First Ten Days of Dhul-Hijjah

Significance of the First Ten Days of Dhul-Hijjah

1. Allāh ﷻ has taken an oath by ten nights in Sūratul-Fajr. According to the majority of the commentators of the Qur'ān, the nights are those of the (first) ten days of Dhul-Hijjah.
2. Sayyidunā Abū Hurayrah ؓ related that Rasūlullāh ﷺ said, 'On no days is the worship of Allāh more beloved to Him than in the (first) ten days of Dhul-Hijjah. The fast of each of these days is equal to the fast of a whole year, and the worship of each of these nights is equal to the worship of Laylatul-Qadr.'¹
3. The mother of the believers, Sayyidah Ḥafṣah ؓ, reports that Rasūlullāh ﷺ used to fast the (first) nine days of Dhul-Hijjah.²
4. Sayyidunā 'Abdullah Ibn 'Umar ؓ related that Rasūlullāh ﷺ said, 'No days are as weighty with Allāh and so liked by Him for good deeds than the first ten days of Dhul-Hijjah. So on these days increasingly read:

1 Sunanut-Tirmidhī, kitāb: الصّوم chapter: ما جاء في العمل في أيام العشر Ḥadīth: 758; Sunan Ibn Mājah, kitāb: صيام العشر chapter: صيام العشر Ḥadīth: 1728

2 Sunan Abī Dāwūd, kitāb: الصّوم chapter: في صوم العشر Ḥadīth: 2437; Sunanun-Nasa'ī, kitāb: الصّيام chapter: كيف يصوم ثلاثة أيام من كل شهر، وذكر اختلاف التّأقلين للخبر في ذلك Ḥadīth: 2417; Musnad Aḥmad, kitāb: حديث بعض أزواج النّبي صلى الله عليه وسلم chapter: تمتّة مسند الأنصار Ḥadīth: 22334

سُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ

Subhānallāh, wa lā ilāha illallāh, wallāhu Akbar, wal-ḥamdulillāh.

*Pure is Allāh (from all imperfections); there is no deity but Allāh;
Allāh is the Greatest and all praise is for Allāh.³*

Note: Although it is better to recite the above-mentioned adhkār in the order mentioned in the Ḥadīth, reciting the third kalimah will also suffice.

Virtues of the Day of ‘Arafah (9th Dhul-Hijjah)

1. Sayyidunā Anas Ibn Mālīk ؓ said, ‘It would be said regarding the first ten days of Dhul-Hijjah that every day is equivalent to a thousand days, and the Day of ‘Arafah is equivalent to ten thousand days i.e. in virtue.’⁴
2. Sayyidunā Ibn ‘Abbās ؓ reports that Rasūlullāh ﷺ said, ‘Indeed, this (i.e. the Day of ‘Arafah) is such a (special) day that one who controls his ears, eyes and tongue on this day will be forgiven.’⁵
3. Sayyidunā Abū Qatādah Al-Anṣārī ؓ narrated that Rasūlullāh ﷺ was asked about the fast on the Day of ‘Arafah. He said, ‘It compensates for the (minor) sins of the past and the coming year.’⁶

3 Musnad ‘Abd ibn Ḥumayd, chapter: أحاديث ابن عمر Ḥadīth: 807; Shu‘abul-Īmān, kitāb: تخصيص أيام العشر من ذي الحجة بالإجتهاد بالعمل فيهن: chapter: Ḥadīth: 3474

4 Shu‘abul-Īmān kitāb: الصيام chapter: تخصيص يوم عرفة بالذكر: Ḥadīth: 3488

5 Musnad Aḥmad, kitāb: مسند عبد الله بن العباس بن عبد المطلب chapter: ومن مسند بني هاشم: Ḥadīth: 3350

6 Ṣaḥīḥ Muslim, kitāb: استحباب صيام ثلاثة أيام من كل شهر وصوم يوم عرفة وعاشوراء والإثنين chapter: الصيام Ḥadīth: 1162; Sunanut-Tirmidhī, kitāb: ما جاء في فضل صوم يوم عرفة: chapter: الصوم Ḥadīth: 749; Sunan Ibn Mājah, kitāb: صيام يوم عرفة: chapter: الصيام Ḥadīth: 1730

4. Sayyidah ‘Ā’ishah رضي الله عنها reports that Rasūlullāh ﷺ said, ‘There is no day in which Allāh sets free more souls from the fire of hell than on the Day of ‘Arafah. And on that day (the Mercy of) Allāh draws near and by way of exhibiting His Pride (for the Ḥujjāj) He remarks to the angels, “What is the desire of these (servants of mine)?”’⁷
5. Sayyidunā Ṭalḥah رضي الله عنه reports that Rasūlullāh ﷺ said, ‘Apart from the day of the Battle of Badr there is no day on which Shayṭān is seen to be more humiliated, more rejected, more depressed and more infuriated, than on the Day of ‘Arafah. And this is only due to him observing the (abundant) mercy descending (upon the Ḥujjāj) and Allāh forgiving (their) major sins.’⁸

Night of ‘Īdul-Adḥā

The nights of both ‘Īds are described in the Ḥadīth as amongst the great and sacred nights of the Islamic calendar. To remain awake on the nights of ‘Īd and perform ‘ibādah is a source of great virtue and reward.

Sayyidunā Abū Umāmah رضي الله عنه reports that Rasūlullāh ﷺ said, ‘Whosoever stays awake and performs ‘ibādah (worship) on the nights of the two ‘Īds, with hope for reward (from Allāh ﷻ), his heart will not die on the day (i.e. at the time of death or on the Day of Qiyaamah) when hearts will die (i.e. will be in anguish due to being void of Īmān or as a result of sins).’⁹

7 Ṣaḥīḥ Muslim, kitāb: الفضل الحج و العمرة و يوم عرفة: chapter: الحج Ḥadīth: 1369

8 Al-Muwaṭṭāʾ, kitāb: المناسك chapter: فضل يوم عرفة Ḥadīth: 1071

9 Sunan Ibn Mājah, kitāb: الصيام chapter: فيمن قام في ليلي العيدين Ḥadīth: 1782

Imām Shāfi'ī رحمہ اللہ reports that it would be said, 'Indeed, du'ā is accepted on five nights: The night of Jumu'ah (i.e. Thursday night), the night of 'Īdul-Adḥā, the night of 'Īdul-Fiṭr, the first night of Rajab and the night of the middle (15th) of Sha'bān.' ^{10, 11}

Takbirāt of Tashrīq

The takbirāt of tashrīq are:

اَللّٰهُ اَكْبَرُ ، اَللّٰهُ اَكْبَرُ ، لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ،
اَللّٰهُ اَكْبَرُ ، وَلِلّٰهِ الْحَمْدُ

*Allāhu Akbar, Allāhu Akbar, lā ilāha illallāhu wallāhu Akbar,
Allāhu Akbar, walil-lāhil ḥamd.*

*Allāh is the Greatest, Allāh is the Greatest. There is no deity besides
Allāh and Allāh is the Greatest. Allāh is the Greatest and All Praise
is for Allāh alone.*

- It is wājib for every adult Muslim to recite these takbirāt of tashrīq once after every farḍ ṣalāh from the Fajr of 9th Dhul-Hijjah till the 'Aṣr of 13th Dhul-Hijjah (i.e. total of 23 ṣalāh). Men will recite them audibly and women softly.
- The takbirāt of tashrīq should be recited immediately after concluding the farḍ prayer.

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10 Al-Umm, part 1 p.264; Shu'abul-Īmān kitāb: الصوم chapter: التماس ليلة القدر في الوتر من العشر: الأواخر من رمضان Ḥadīth: 3438

Key Advices for the First Ten Days of Dhul-Hijjah

1. Refraining from Disobedience to Allāh ﷻ

- Special care should be taken to refrain from every disobedience to Allāh ﷻ, as the gravity of sin increases during blessed moments. One should also stay away from *lā ya'nī* (futile activities), unnecessary mixing and misuse of social media.

2. Performing Good Deeds

- Endeavour to perform as many good deeds as possible because good deeds performed in the first ten days of Dhul Hijjah are more beloved to Allāh ﷻ than those performed in other days of the year.

3. Fasting

- Try your utmost to fast on all of the first 9 days of Dhul-Hijjah, as this was the blessed practice of our Beloved Nabi ﷺ. If not, then fast as many days as possible. If that too is difficult, then one should make it a must to at least fast on the day of 'Arafah (9th Dhul-Hijjah). Remember, one fast during these days is equivalent to fasting the whole year. Fasting on the 9th secures another virtue too; ones minor sins for the previous year and coming year are forgiven.

4. Night Worship

- Try spending the night or a portion of the night in worship, especially the night of 'Īd. Remember, worship on these nights is equivalent to worship on Laylatul-Qadr.
- If you are unable to spend time in 'ibādah at night, then at least perform Maghrib and 'Ishā in congregation, and after 'Ishā perform at least 2/4 rak'āt of tahajjud between the sunnah and

witr and engage in du‘ā. Thereafter, retire to bed with a firm intention to perform fajr salah in congregation.

5. Dhikr

- Increase daily dhikr.
- Increase tilāwah (recitation of the Glorious Qur’ān). One should try to complete the whole Qur’ān during these days.
- Increase the recitation of durūd sharīf.
- Recite the following two adhkār as much as possible:

سُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ 1

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ،
اللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ 2

6. Ṣadaqah (Charity)

- Give ṣadaqah daily for the Pleasure of Allāh ﷻ, in the day and also at night. Ṣadaqah is an easy way of securing reward. It does not require much physical effort or time but yields immense reward.

7. Du‘ā

- Make du‘ā for yourself, your near and dear ones and the whole Ummah. Make du‘ā for the needs of this world and the Hereafter. Also make specific du‘ā for the alleviation of hardships and suffering from the Ummah.

Uḍḥiyah (Qurbānī)

The History of Uḍḥiyah

Although uḍḥiyah had been ordained an ‘ibādah from the time of Sayyidunā Ādam ﷺ, special importance was attached to it after the incident which took place involving Sayyidunā Ibrāhīm ﷺ and his son, Sayyidunā Ismā‘īl ﷺ. Consequently, it was made wājib (incumbent) in the time of our Beloved Nabī ﷺ, Sayyidunā Muḥammad ﷺ, in memory of this incident. This is a unique incident in world history and of great spiritual value, which the Qur’ān mentions in Sūratuṣ-Ṣaffāt:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ
مَاذَا تَرَى

Thereafter, when he (his son) reached an age in which he was able to work with him, he said: ‘O my dear son, I have seen in a dream that I am slaughtering you, so consider what is your view?’ (37:102)

The dreams of the Ambiyā ﷺ are regarded as revelations; thus, the observance of slaughtering in a dream is just like receiving the command to slaughter. Sayyidunā Ibrāhīm ﷺ therefore asked, ‘Are you ready to fulfil this Command of Allāh?’ The son, Sayyidunā Ismā‘īl ﷺ replied, ‘O my dear father! Do that which you are commanded. If Allāh wills, you will find me to be among those who are patient.’

This was a great test for Sayyidunā Ibrāhīm عليه السلام. He was commanded to slaughter his only child who he was blessed with in his old age and who had now reached the age where he could assist his elderly father in his duties and mission. Similarly, it was a great test for the son too. To obey the command and give away his life was not something trivial. However, he too showed the qualities of his father by submitting to Allāh's Command with total submission and humility. Relying on Allāh ﷻ, he said, 'If Allāh wills.' Further, he did not say, 'I will remain patient,'; instead he said, 'You will find me to be among those who are patient', indicating that he himself did not claim to possess the quality of patience.

Through the blessings of entrusting themselves to Allāh ﷻ and their humility, they did not falter during this test. When they reached Minā, the father placed a knife on his son's throat and used his full strength to fulfil the Command of Allāh ﷻ. However, the Power of Allāh ﷻ intervened in the functioning of the knife and a call from the heavens turned the events of this whole scene:

فَلَمَّا أَسْلَمَا وَتَلَّهِ لِیَجِیْنَ ﴿١٠٣﴾ وَنَادٰیْنِهٖ اَنْ یَّاْبْرٰهٖمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ
الرُّءْیَا اِنَّا کَذٰلِکَ نَجْزِی الْمُحْسِنِیْنَ ﴿١٠٥﴾ اِنَّ هٰذَا لَهٗوَ اَنْبَلَاؤُ الْمٰیِیْنِ
﴿١٠٦﴾ وَفَدٰیْنِهٖ بِذَبِیْحٍ عَظِیْمٍ ﴿١٠٧﴾

Then when they both surrendered (to Allāh) and he (Sayyidunā Ibrāhīm عليه السلام) laid him down on his forehead, we called unto him: 'O Ibrāhīm! You have already fulfilled the dream. Indeed, We reward those who do good. Certainly, this was a clear test.' And We ransomed him with a tremendous sacrifice. (37:103-107)

A ram was sent down from the heavens as a ransom for Sayyidunā Ismā'īl عليه السلام, so that it may be slaughtered in his place. Allāh ﷻ accepted

this sincere deed of His Messenger, Sayyidunā Ibrāhīm (عليه السلام), so much so that to keep it alive until the Day of Judgement, He (ﷺ) made it wājib (incumbent) upon the pilgrims in particular and upon the Muslims in general, to sacrifice an animal. It is stated in a Ḥadīth that the Ṣaḥābah (رضي الله عنهم) once enquired from Rasūlullāh (ﷺ), ‘O Rasūlullāh! What is this uḍḥiyah? (i.e. from where did it originate?).’ He replied, ‘It is the sunnah of your father, Ibrāhīm (عليه السلام).’

Virtues of Uḍḥiyah

- Uḍḥiyah is a practice commanded by Allāh (ﷻ):

فَصَلِّ لِرَبِّكَ وَانْحَرْ

...So turn in prayer towards your Rabb and sacrifice (animals). (108:2)

- Sayyidah ‘Ā’ishah (رضي الله عنها) reported that Rasūlullāh (ﷺ) said,

مَا عَمِلَ آدَمِيُّ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ، إِنَّهُ لَيَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَظْلَافِهَا، وَإِنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ مِنَ الْأَرْضِ، فَطَيِّبُوا بِهَا نَفْسًا

The son of Ādam does not carry out on Yawmun-Naḥr (10th Dhul-Hijjah) a deed more beloved to Allāh than the animal sacrifice. It (i.e. the sacrificed animal) shall come on the Day of Judgement with its horns, hair and hooves (to be weighed). The sacrifice is accepted by Allāh before the blood reaches the ground. Therefore, sacrifice with an open and happy heart.^{12 13}

12 Sunanut-Tirmidhī, kitāb: الأضاحي chapter: فضل الأضحية: Ḥadīth: 1569

13 For more details, refer to the leaflet: Uḍḥiyah

On Whom is Uḍḥiyah Wājib?

- Uḍḥiyah is wājib on every Muslim who is sane, mature (who has reached the age of puberty), muqīm (i.e. he is not a Shar‘ī traveller) and possesses wealth equivalent to 612.36 grams of silver which is in excess of one’s basic needs. It is not necessary that this amount be in one’s possession for a complete lunar year. It’s possession during the three days of uḍḥiyah will make uḍḥiyah obligatory. Uḍḥiyah is not incumbent on a child or an insane person whether they own wealth equivalent to the amount above or not, nor is it wājib upon their guardians to perform it on their behalf. Similarly, it is not wājib on a shar‘ī traveller.

Note: A shar‘ī traveller is he who goes on a journey with an intention of travelling 48 miles or more. He will be regarded a shar‘ī traveller as soon as he leaves his town.

- It is also highly virtuous for one on whom uḍḥiyah is not wājib to offer sacrifice for the Pleasure of Allāh ﷻ. He will be eligible for all the reward mentioned in the Aḥādīth.
- During the days of uḍḥiyah, ṣadaqah (charity) cannot compensate for uḍḥiyah nor fulfil the wājib. Uḍḥiyah is a unique ‘ibādah. Just as zakāh cannot compensate for ḥajj, or ṣawm (fasting) cannot compensate for ṣalāh, similarly ṣadaqah cannot compensate for uḍḥiyah. However, if the days of uḍḥiyah had passed and the uḍḥiyah was not offered due to not knowing, some other valid reason or negligence, then it becomes wājib to give in ṣadaqah the value of an uḍḥiyah animal or the animal itself to the poor.
- If a traveller returned home or a person acquired the required wealth on the 12th of Dhul-Ḥijjah before sunset, it will be wājib upon him to perform uḍḥiyah.

- A traveller who makes intention of staying at a certain place for fifteen days or more, no longer remains a traveller. He must offer uḍḥiyah if he possesses the prescribed amount of wealth.

Days of Uḍḥiyah

- The days of uḍḥiyah are the tenth, eleventh and twelfth of Dhul-Ḥijjah. The first day is better than the second, and the second better than the last.

Time for Uḍḥiyah

- In towns and cities where Jumu‘ah and ‘Īd are performed, the time for uḍḥiyah is from after the ‘Īd ṣalāh until before sunset of 12th Dhul Ḥijjah. If the uḍḥiyah has been offered before the ‘Īd ṣalāh, it will have to be repeated.
- It is permissible, but not preferable to perform uḍḥiyah at night.

The Uḍḥiyah Animal

- It is permissible to offer in sacrifice a goat or she-goat, sheep of all kinds, cow, bull, buffalo or camel.
- It is necessary that the goat is one (full) year old, whether male or female. A cow, bull or buffalo will have to be two years old, and a camel five years old. Animals that are younger are not suitable for uḍḥiyah.
- A sheep (of any kind) not less than six months old, so strong and fat that it appears to be one year old will suffice for uḍḥiyah, otherwise it will have to be one (full) year old.
- A cow, bull, buffalo or camel will suffice for seven persons provided no one's share is less than one seventh and the niyyah

(intention) of all partners is to attain thawāb (for uḍḥiyah), and not merely to obtain meat.

- The uḍḥiyah of only one person can be performed from a goat, sheep or ram.
- If an animal seller says that the animal has reached the required age, and outwardly there is no sign to disprove it, then it is permissible to rely on his statement.
- Animals that are castrated can be used for uḍḥiyah. In fact, this type of animal is preferable.
- The following cannot be used for uḍḥiyah:
 - » Animals that are blind, one-eyed or have lost one-third or more of its eyesight.
 - » Animals that have lost a third of the ear or the tail. Similarly, the animal which has no ear from its very birth.
 - » An animal whose horn has been broken off from the root.
 - » An animal which has one leg lame to the extent that it walks on three legs only and is unable to use the fourth leg.
 - » An animal so lean and thin that its bones have no marrow.
 - » An animal so weak that it cannot walk to the place of slaughtering on its own.
 - » An animal completely toothless or one that has lost most of its teeth.
- It is virtuous that the animal for uḍḥiyah is purchased a few days prior to slaughtering and care is taken in feeding and nursing it.

Method of Sacrifice

- It is more virtuous to slaughter the animal with one's own hands. If one does not know how to slaughter, it is preferred that he remain present while someone else is sacrificing the animal. It is not necessary to make the niyyah (intention) of uḍḥiyah with the tongue, however it is necessary to say the Name of Allāh, preferably Bismillāhi Allāhu Akbar when slaughtering.
- Use a sharp knife and slaughter the animal quickly so that it does not suffer.
- Do not sharpen the knife in front of the animal.
- After slaughtering, do not skin the animal before it becomes completely cold.
- Do not slaughter one animal in the presence of another.
- It is mustaḥabb (desirable) for the one intending to offer uḍḥiyah to refrain from cutting hair or clipping nails from 1st Dhul-Ḥijjah until one's uḍḥiyah animal is sacrificed.

The Uḍḥiyah Meat and Skin

- It is impermissible to sell the meat or skin of the uḍḥiyah animal.
- It is permissible to eat the uḍḥiyah meat. It can also be distributed to relatives and friends whether wealthy or poor, Muslims or non-Muslims. It is better to divide it into three parts. One for the family, one for relatives and friends and one for the poor and needy.
- The skin of the uḍḥiyah animal can be given away as a gift or kept for personal use, e.g. using it as a prayer-mat, water bag etc.
- If the meat or skin of the uḍḥiyah animal is sold, then it is wājib to give that amount in ṣadaqah to the poor (i.e. those who are

eligible for zakāh).

- It is not permissible to give the meat, skin, fat, etc. of the sacrificed animal to the butcher as his wages.
- The meat of the animal slaughtered by partners should be shared by weight and not by estimation.
- The rope, cover, etc. of the animal should be given away as ṣadaqah.

The Spirit of Sacrifice in Uḍḥiyah

Generally, we arrange for our uḍḥiyah to be carried out at a cheap price in a poor country. No doubt this fulfils the obligation, but we will not experience the spirit of uḍḥiyah until we carry it out by sacrificing an animal in our own country. Allāh ﷻ has provided for us in abundance so we should express our shukr (gratitude) to Allāh ﷻ and not be miserly.

By all means, offer uḍḥiyah in needy countries too, but we should also offer one in our own locality. By doing so, we and our children too can better experience the spirit of uḍḥiyah and acquire more reward.

The Custom of Our Pious Predecessors

During the three days of uḍḥiyah, Shaykhul-Ḥadīth Ḥaḍrat Shaykh Mawlānā Muḥammad Zakariyyā ﷺ used to consume only the uḍḥiyah meat and would not consume any other food items with it. The Shaykh would say that during these days we are the guests of Allāh ﷻ and that the meat of uḍḥiyah is His Hospitality. We can gather from this how much importance our pious predecessors gave to uḍḥiyah.

Nafl Uḍḥiyah on Behalf of Others

In addition to performing the wājib uḍḥiyah, a person should endeavour to perform as many nafl uḍḥiyahs as possible. We should offer uḍḥiyah on behalf of Rasūlullāh ﷺ, our parents, our teachers, our Mashāyikh, our well-wishers and benefactors, and also one on behalf of the whole Ummah.

One should always remember our Beloved Nabī ﷺ and perform uḍḥiyah on his behalf. Sayyidunā ‘Alī ؓ sacrificed two rams for uḍḥiyah; one on behalf of Rasūlullāh ﷺ and one for himself, and said, ‘Rasūlullāh ﷺ ordered me to offer uḍḥiyah on his behalf, therefore I will always do so (for as long as I remain alive).’¹⁴

Our Beloved Nabi ﷺ himself performed uḍḥiyah on behalf of his Ummah. Sayyidunā Abū Ṭalḥah ؓ has related that Rasūlullāh ﷺ sacrificed one ram and while sacrificing the other he said, “This is on behalf of every one of my Ummah who believed in me and testified (to my prophethood).”¹⁵

It is a matter for deep thought and consideration that Rasūlullāh ﷺ kept his Ummah in his mind while offering the sacrifice; hence it would be inappropriate for the Ummah not to remember him and offer uḍḥiyah on his behalf.

We may also perform uḍḥiyah on behalf of the various Ṣaḥābah ؓ, alternating between them on different occasions. The same applies for the awliyā (friends of Allāh ﷻ), the Muḥaddithīn and the a’immah, all of whom we are indebted to.

My honourable father, Ḥāfiẓ Ibrāhīm Dhorāt ؒ, used to keep an annual record of nafl uḍḥiyahs performed on behalf of all these great

14 Al-Mustadrak ‘alāṣ-Ṣaḥīḥayn, kitāb: الأضاحي chapter: وأما حديث شعبة: Ḥadīth: 7556

15 Al-Mu‘jamul-Kabīr, Ḥadīth: 4736

personalities. He also used to perform nafl uḍḥiyah every year on behalf of his parents and his Shaykh.

In this manner, our intended reward will reach the pious in the Hereafter and, inshā'allāh, will be a reason for them to search for us on the Day of Judgement. We should also make this practice a habit whenever we have the opportunity to spend in the Path of Allāh ﷻ. These acts will prove spiritually beneficial for us in this world and the Hereafter.

Some Misconceptions Regarding Uḍḥiyah

Here, I would like to clarify some common misconceptions regarding this 'ibādah.

1. One common misconception regarding uḍḥiyah is that it is merely a virtuous deed; it brings reward to the one who performs it and there is no blame or sin if it is not done. This is a serious misunderstanding. Uḍḥiyah is likely to be wājib upon most people in the UK.
2. The second misunderstanding is the assumption that the obligation of uḍḥiyah is shared between the entire household. This results in those members of the household upon whom uḍḥiyah is incumbent performing just one between them, feeling that the obligation has been fulfilled. This is not so. If a man possesses the niṣāb of zakāh, one uḍḥiyah is wājib upon him. If his wife also possesses the niṣāb, she will have to perform a separate uḍḥiyah. Similarly, if any of the children meet the requirements of wājib uḍḥiyah, it will be compulsory on each one of them as well.
3. Another common misconception is that uḍḥiyah is carried out to allow people to eat meat that is considered blessed. With this in

mind, they are satisfied with eating uḍḥiyah meat that has reached them from others and do not feel it necessary to perform their own uḍḥiyah. There is no doubt that uḍḥiyah meat is blessed, as performing uḍḥiyah is emulating the sacrifice made by Sayyidunā Ibrāhīm ؑ, the friend of Allāh ﷻ, but more importantly it is an obligation that must be fulfilled. Such people should worry about discharging the obligation of uḍḥiyah and not merely be content with partaking of its blessed meat.

4. In many households, the father performs uḍḥiyah on behalf of all his family members without their knowledge or without their explicit or indicative consent for him to do so. We should understand that without such knowledge and consent, any uḍḥiyah performed on behalf of someone else will only amount to a nafl uḍḥiyah. Therefore, in the case of a father arranging the uḍḥiyah for his dependants, the dependants should make him their wakīl (agent) in order for these sacrifices to fulfil the obligation of uḍḥiyah upon them.

It is clear from the above that we must familiarise ourselves with the masā'il and injunctions of uḍḥiyah. These masā'il can be learnt from various books as well as through consulting the 'Ulamā and Muftīs.

May Allāh ﷻ give us the ability to offer uḍḥiyah in its true spirit, not feeling it a burden, but with zeal and eagerness. Āmīn.

‘Īdul-Adḥā

‘Īd - an Occasion of Happiness

Through His Grace and Mercy, Allāh ﷻ grants us many moments and days of happiness throughout our lives. When we hear of engagements, weddings or births, or when we anticipate the day of ‘Īd, we experience joy in our hearts. Despite our shortcomings, disobedience and our subsequent unworthiness, Allāh ﷻ does not deprive us of occasions of happiness. On the contrary, these sorts of occasions are distinctive in that each individual, regardless of personal circumstances, experiences some degree of happiness at the mere thought of their arrival. This happiness can only come from Allāh ﷻ as He alone controls joy and sorrow.

One such happy occasion is the day of ‘Īdul-Adḥā. However, if we analyse the happy thoughts that come to mind when thinking of ‘Īd, we will conclude that most are related to disobedience to Allāh ﷻ. As far as the Dīnī aspects of ‘Īd are concerned, we only recall a handful, and even then only in the form of mere ritual. At most, we think of certain sunan acts of ‘Īd, the ‘Īd ṣalāh and the uḍḥiyah (animal sacrifice).

Ṣuḥr, ‘Aṣr and the remaining ṣalāhs of ‘Īd day do not come to mind, as they tend to be neglected. Many people even miss the Fajr ṣalāh on ‘Īd morning, especially in the UK when the days of ‘Īd fall in the

summer months and Fajr ṣalāh is very early. To perform the five daily ṣalāh is farḍ (compulsory) upon each and every believer, whilst the ‘Īd ṣalāh is wājib at most, which, although of great importance, is albeit of a lower degree than farḍ. Being punctual in fulfilling a wājib whilst leaving aside a farḍ is not the way a Muslim behaves, especially on an occasion of happiness.

The happiness surrounding ‘Īdul-Adḥā is based upon the great life of Sayyidunā Ibrāhīm ؑ, during which he was tested numerous times by Allāh ﷻ without once wavering or faltering in his obedience to Him. He was tested in his youth, when he had to leave his father for the sake of Allāh ﷻ, despite having no resources and being in need of his father’s support. Then again, he was tested in old age when the support of children is vital, by being commanded to sacrifice his son Sayyidunā Ismā‘īl ؑ. It is this great life full of tests and sacrifices that we remember on the day of ‘Īdul-Adḥā. Allāh ﷻ says,

وَإِذْ بَتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ

And when his Rabb tested Ibrāhīm with certain commands, and he fulfilled them... (2:124)

Sayyidunā Ibrāhīm ؑ made every sacrifice in order to carry out the Commands of Allāh ﷻ and is subsequently remembered throughout the world by millions of people every year and will be remembered in the Hereafter too. Allāh ﷻ wants us to understand that like His Khalīl, if we also live our lives according to His Commands, He will grant us honour and dignity in this world and the Hereafter.

The happy occasion of ‘Īd does not mean that we enjoy ourselves as we like, disobeying Allāh ﷻ and generally neglecting our duties as Muslims. Similarly, our hearts should not be marred with jealousy, hatred, ill-feeling towards our fellow Muslim brothers and sisters and

harbouring grudges against them. In contrast, we should have a greater sense of remembering Allāh ﷻ on the day of ‘Īd, for He is the one who has granted us this day of happiness. Our salafuṣ-ṣāliḥīn (pious predecessors) would spend the day of ‘Īd in obedience to Allāh ﷻ and in His remembrance. We should learn from them, instead of making it a day of disobedience.

A lesson we should learn from the blessed sīrah of Sayyidunā Ibrāhīm (عليه السلام) is to not disobey Allāh ﷻ in the slightest and to totally submit to His commands at every juncture of our lives, just as he did. By learning this lesson, we will acquire the proximity of Allāh ﷻ, making every day of our lives a day of ‘Īd - a day of happiness and joy.

Someone who gains the proximity of Allāh ﷻ through obedience to Him experiences such ecstasy and joy every moment of his life that the pleasures of the whole world are rendered insignificant in comparison. In reality, the pleasures we seek while displeasing Allāh ﷻ are superficial, fake and hollow. They are nothing but illusions. True pleasure lies in having a strong relationship with Allāh ﷻ, in loving Nabī (عليه السلام) and following their teachings in all aspects of life.

It is this pleasure that our pious predecessors experienced. One of our great predecessors Mawlānā Faḍlur-Raḥmān Ganjmurāḍabādī (رحمته الله) used to say that whenever he would go into prostration he would feel like Allāh is showing him much affection. Such was the feeling of ecstasy derived from worship and obedience.

Shaykh Ibrāhīm ibn Ad’ham (رحمته الله) would say,

لَوْ عَلِمَ الْمُلُوكُ وَأَبْنَاءُ الْمُلُوكِ مَا نَحْنُ فِيهِ مِنَ النِّعَمِ وَالسُّرُورِ لَجَادُوا
عَلَيْهِ بِالسُّيُوفِ

If the kings and princes were to know of the bliss and happiness we are in, they would fight us with swords (to snatch it away from us).¹⁶

Shaykh Abū Sulaymān Ad-Dārānī ؒ would say,

أَهْلُ اللَّيْلِ فِي لَيْلِهِمْ أَلَدُّ مِنْ أَهْلِ النَّهْرِ فِي نَهْرِهِمْ

Those who worship during the night experience more delight in their nights than the amusement-seekers do in their futile amusements.¹⁷

It was this feeling of ecstasy and pleasure that compelled Sayyidunā Bilāl ؒ to say ‘Aḥad, Aḥad (Allāh is One, Allāh is One)’ despite being brutally tortured.

The lesson of ‘Īdul-Adḥā which needs to be revised each time Allāh ؒ grants us any kind of happiness is: Do not forget the Compassionate and Loving Creator ؒ Who grants us occasions of happiness, despite us being undeserving. May Allāh ؒ grant us all the pleasure that comes as a result of obedience to Him, keep us steadfast on the creed of Sayyidunā Ibrāhīm ؑ and grant us his unflinching quality of submission. Āmīn.

Night of ‘Īd

The nights of both ‘Īds are amongst the great and sacred nights in the Islamic calendar. It is from those nights by which Allāh has taken an oath in the Glorious Qur’ān. To remain awake on the nights of ‘Īd and perform ‘ibādah is a source of great virtue and reward. The ‘ibādah of this night is equal to the worship of Laylatul-Qadr.

16 Tārīkh Dimishq, part 6, p.303

17 Tārīkh Dimishq, part 34, p.146

Sayyidunā Abū Umāmah رضي الله عنه reports that Rasūlullāh ﷺ said,

مَنْ قَامَ لَيْلَتَيِ الْعِيدَيْنِ مُحْتَسِبًا لِلَّهِ لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ

Whosoever stays awake and performs ‘ibādah (worship) on the nights of the two ‘Īds, with hope for reward (from Allāh ﷻ), his heart will not die on the day (i.e. at the time of death or on the Day of Qiyyāmah) when hearts will die (i.e. will be in anguish due to being void of Īmān or as a result of sins).’¹⁸

Imām Shāfi‘ī رحمته الله reports that it would be said, ‘Indeed du‘ā is accepted on five nights: The night of Jumu‘ah (i.e. Thursday night), the night of ‘Īdul-Adḥā, the night of ‘Īdul-Fiṭr, the first night of Rajab and the night of the middle (i.e. 15th) of Sha‘bān.’¹⁹

Day of ‘Īd

The day of ‘Īd is from amongst the first ten days of Dhul-Ḥijjah, therefore every person should strive to carry out as many good deeds as possible on that day too.

Sayyidunā Abū Hurayrah رضي الله عنه related that Rasūlullāh ﷺ said,

مَا مِنْ أَيَّامٍ الدُّنْيَا أَيَّامٌ أَحَبُّ إِلَى اللَّهِ سُبْحَانَهُ أَنْ يُتَعَبَّدَ لَهُ فِيهَا مِنْ أَيَّامِ الْعَشْرِ

*On no days is the worship of Allāh more beloved to Him than in the (first) ten days of Dhul-Ḥijjah.*²⁰

18 Sunan Ibn Mājah, kitāb: الصَّيَام chapter: فيمن قام في ليلي العیدین Ḥadīth: 1782

19 Al-Umm, part 1 p.264; Shu‘abul-Īmān kitāb: الصَّيَام chapter: التماس ليلة القدر في الوتر من العشر Ḥadīth: 3438

20 Sunanut-Tirmidhī, kitāb: الصَّوْم chapter: ما جاء في أيام العشر Ḥadīth: 758; Sunan Ibn Mājah, kitāb: الصَّيَام chapter: صيام العشر Ḥadīth: 1728

Sayyidunā ‘Abdullah Ibn ‘Umar ؓ related that Rasūlullāh ﷺ said,

No days are as weighty with Allāh and so liked by Him for good deeds than the first ten days of Dhul-Ḥijjah. So on these days increasingly read:

سُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ

Subḥānallāh, wa lā ilāha illallāh, wallāhu Akbar, wal-ḥamdulillāh.

*Pure is Allāh (from all imperfections); there is no deity but Allāh; Allāh is the Greatest and all praise is for Allāh.*²¹

Note: Although it is better to recite the above-mentioned dhikr in the order mentioned in the Ḥadīth, it will also be sufficient to recite the third kalimah.

Sunan of the Day of ‘Īd

1. To rise early.
2. To clean the teeth with miswāk.
3. To have a masnūn bath.
4. To dress in one’s best garments in an Islāmic manner.
5. To use ‘iṭr.
6. To avoid eating anything before ‘Īd ṣalāh.
7. To go early for ‘Īd ṣalāh.
8. To go walking for ‘Īd ṣalāh.
9. To read the takbīrāt of tashrīq in an audible voice while going for ‘Īd ṣalāh.

21 Musnad ‘Abd ibn Ḥumayd, chapter: أحاديث ابن عمر Ḥadīth: 807; Shu‘abul-Īmān, kitāb: تخصيص أيام العشر من ذي الحجة بالإجتهاد بالعمل فيهنّ chapter: Ḥadīth: 3474

10. To use different routes to and from the place of ‘Īd ṣalāh.
11. To eat the meat of uḍḥiyah from one’s own offering after the ‘Īdul-Adḥā ṣalāh.

Mas’alah: It is impermissible to fast on the 10th, 11th, 12th, and 13th Dhul-Ḥijjah (i.e. ‘Īd day and three days after) and the day of ‘Īdul-Fiṭr.

The Method of ‘Īd Ṣalāh

1. Make niyyah of performing two raka‘āt wājib of ‘Īdul-Adḥā behind the Imām with six additional wājib takbīrs.
2. The first takbīr in the first rak‘ah is the takbīrut-taḥrīmah which is followed by three additional wājib takbīrs. Raise your hands to the ears in all four takbīrs (saying the takbīr). However, after the first takbīr fold the hands under the navel and read thanā (subḥānakallāhumma...). Thereafter, in the following two takbīrs raise the hands up to the ears and drop them to the sides and after the fourth takbīr fold them again.
3. The Imām will recite Sūratul-Fātiḥah and another sūrah and perform rukū‘ and sajdah etc. as usual.
4. In the second rak‘ah, after the recitation of Sūratul-Fātiḥah and another sūrah and before going into rukū‘, another three takbīrs will be called out. In all three takbīrs raise the hands to the ears and drop them to the sides and go into rukū‘ when the fourth takbīr is called out.

Note: Four takbīrs are said together in each rak‘ah; at the beginning of the first rak‘ah and before going into rukū‘ in the second rak‘ah. The easy method of remembering when to drop the hands and when to fold is mentioned hereunder:

- a) Keep the following general rule in mind: when there is something to be recited after a takbīr, the hands should be folded and when nothing is to be recited the hands are to be dropped to the sides.
- b) or remember the following words: fold, drop, drop, fold, for the first rak‘ah and drop, drop, drop, rukū‘, for the second rak‘ah.

Mas’alah: It is wājib to say the takbīr of tashrīq after the ‘Īdul-Adḥā ṣalāh, according to a group of ‘Ulamā; therefore one should recite it after the ṣalāh.

Mas’alah: Khuṭbah after the ‘Īd ṣalāh is sunnah. However, listening to the khuṭbah is wājib for those who are present whilst the khuṭbah is being delivered.

When Arriving Late for the ‘Īd Ṣalāh

If anyone arrives late for the ‘Īd ṣalāh then:

- a) If he joins the Imām in the first rak‘ah after the Imām has said the three takbīrs, then whenever he joins he should say his three takbīrs immediately.
- b) If he joins after the Imām has gone in rukū‘ and feels confident that he will join the Imām in rukū‘ after saying the three takbīrs, then he should complete the takbīrs before going into rukū‘.
- c) If he is not confident, then he should immediately join the Imām in rukū‘ and say the three takbīrs instead of the tasbīḥ of rukū‘. Whilst saying the takbīrs in rukū‘, the hands will not be raised.
- d) If the Imām rises from rukū‘ before the takbīrs are completed, the follower should also rise with the Imām and the takbīrs will be waived.

- e) If anyone missed the first rak‘ah and joined the Imām in the second rak‘ah, then he should say the three takbīrs of the first rak‘ah when he gets up to perform the missed rak‘ah, but after reciting Sūratul-Fātiḥah and another sūrah.
- f) If anyone joined the Imām in the second rak‘ah after rukū‘, then he should perform two raka‘āt as mentioned under the heading, ‘The Method of ‘Īd Ṣalāh’.

When ‘Īd Ṣalāh is Missed

Mas’alah: If ‘Īd ṣalāh is missed then it cannot be offered individually. Such a person will need to sincerely repent to Allāh ﷻ as performing ‘Īd ṣalāh is wājib. It is also preferable for him to perform two or four raka‘āt of nafl ṣalāh.

Performing Nafl Ṣalāh in the Morning of ‘Īd

Mas’alah: It is makrūh to offer nafl ṣalāh in the maṣjid where the ‘Īd ṣalāh is to be performed, before or after the ‘Īd ṣalāh. Hence, we should not perform nafl ṣalāh such as ishrāq on ‘Īd day.

Mas’alah: It is also makrūh for both men and women to perform nafl ṣalāh at home before the ‘Īd ṣalāh, but it is not makrūh after the ‘Īd ṣalāh.

Congratulating One Another on the Day of ‘Īd

When the Ṣaḥābah ﷺ used to meet on the day of ‘Īd, they would say to one another:

تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكَ

*May Allāh accept from us and you.*²²

22 Faṭḥul-Bārī, part 2, p.446

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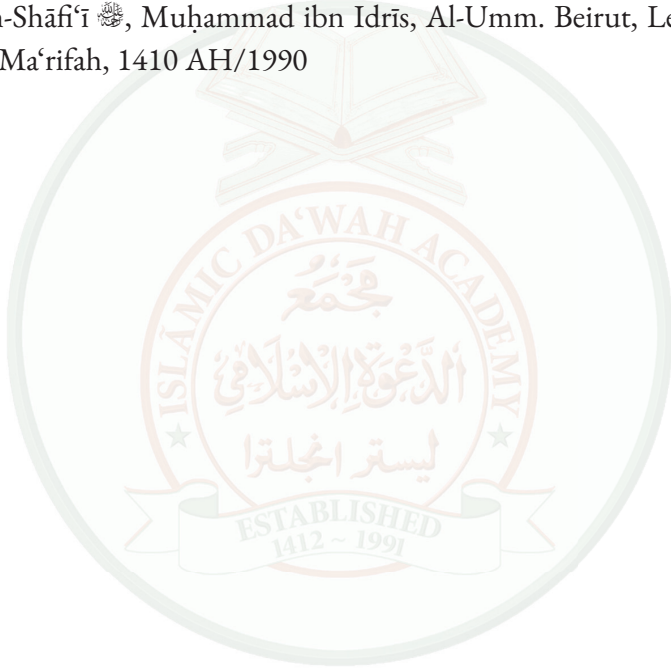
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