

*Significance of
the First Ten Days of*
Dhul-Hijjah



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Significance of the First Ten Days of Dhul-Ḥijjah

1. Allāh ﷻ has taken oath of 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-Ḥijjah.
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-Ḥijjah. 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.’ (At-Tirmidhī, Ibn Mājah)
3. The mother of the believers, Sayyidah Ḥafṣah ؓ, reports that Rasūlullāh ﷺ used to fast the (first) nine days of Dhul-Ḥijjah. (Abū Dāwūd, An-Nasa’ī, Aḥmad)
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-Ḥijjah. So on these days increasingly read:

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. (Musnad ‘Abd ibn Ḥumayd, Shu‘abul-Īmān)

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 Ḥijjah)

1. Sayyidunā Anas Ibn Mālik رضي الله عنه 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.’ (At-Targhīb Wat-Tarhīb)
2. Sayyidunā Ibn ‘Abbās reports that Rasūlullāh صلى الله عليه وسلم 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.’ (Musnad Aḥmad)
3. Sayyidunā Abū Qatādah Al-Anṣārī رضي الله عنه narrated that Rasūlullāh صلى الله عليه وسلم 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.’ (Muslim, At-Tirmidhī, Ibn Mājah)

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)?”’ (Muslim)
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.’ (Al-Muwatta’ – Imām Mālik)

Night of ‘Īdul-Adḥā

The nights of both ‘Īds are described in the Ḥadīth as amongst the great and sacred nights in 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 Qiyāmah) when hearts will die (i.e. will be in anguish due to being void of Īmān or as a result of sins).’ (Ibn Mājah)

Imām Shāfi‘ī ﷺ 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.’ (Al-Umm, Shu‘abul-Īmān)¹

Virtues of Uḍḥiyah (Qurbānī)

Rasūlullāh ﷺ said, ‘The son of Ādam does not carry out on Yawmun-Naḥr (10th Dhul-Ḥijjah) 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.’ (At-Tirmidhī)²

1 For more details, refer to the leaflet: Īdul-Adḥā

2 For more details, refer to the leaflet: Uḍḥiyah

Takbirāt of Tashrīq

The takbirāt of tashrīq are:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَبِاللَّهِ 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-Ḥijjah till the ‘Aṣr of 13th Dhul-Ḥijjah (i.e. total of 23 ṣalāh). Men will recite them audibly and women softly.
- The Takbīrāt of Tashrīq should be recited immediately after concluding the farḍ prayer.

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