



MCC EAST BAY
Sunnahs
(Prophetic Practices)
in
The First 10 days of Dhul-Hijja
and on
Eid ul Adha

What can we do at this time if we are unable to go on Hajj?

- We should focus on the objectives of Hajj and seek to realize them. For example, we should seek to attain humility before Allah and servitude to Him.
- On Hajj we leave behind some of the things that we are accustomed. Those who are not performing Hajj should try to do the same by, for example, performing different types of worship.
- We should try to strengthen love and brotherhood between ourselves.
- We should try to assist the poor and perform the sacrifice (*udhiyah/qurbani*).
- We should take advantage of the first ten days of Dhu'l-Hijjah by fasting as many days as we can and by standing in prayer during its nights. We should encourage our family members to do the same.
- We should try to assist and support those going on Hajj and their families who are left behind. The Prophet ﷺ said that the one who assists someone going out for the sake of Allah has the same reward as that person.
- We should pray for those performing Hajj and thereby receive a portion of the reward that they are receiving.
- We should try to gather together when everyone is gathered together at Arafat to pray to Allah and seek to receive the mercy that is descending there. We

should gather together on that day even if it is not the Day of Arafat (9th Dhu'l-Hijjah) where we are.

Why the first ten days of the Islamic month of Dhul Hijjah are so special and what actions we can take to benefit from these days?

The special worship, hajj is particular to these ten days, and Rasulullah (PBUH) said if Allah accepts the hajj of someone, they go back from their Hajj as a newborn baby. Umrah is also performed in these days. For those who do not go for hajj, they can fast for the first nine days, give charity, and they can do a lot of forms of worship.

Ibn Hajr (radiallah anhu) said that “during these ten days you can do all the major forms of worship, but this is not possible to gather in any other set of days.”

So our life and our striving does not stop anywhere, and neither does our ability to get closer to Allah.

Speaking of having no limit to closeness with Allah ﷻ, Surah *Alam Nashrah* alludes to the station of the Messenger of Allah:

*Did We not expand your breast? – the Messenger of Allah is absolutely Rahma (mercy)!
And raised high for you your repute. – Whenever Allah is mentioned the name of the
Messenger of Allah (PBUH) is mentioned
And to your Lord direct [your] longing! – Keep striving in your connection with Allah ﷻ as
there is no limit to closeness*

The Virtues of the Ten Days of Dhul Hijjah in the Qur'an and Sunnah

Qur'an

In Surah Fajr (1-2), Allah swears by the time of fajr and by the ten days, and for Allah to swear by something is to make it great.

Ibn Abbas, ibn Zubayr, Mujahid and others (radiallah anhum) all agree that the mention of the ten days is those first ten days of Dhul Hijjah.

In Surah Al-Hajj (28), Allah says: “...remember the name of Allah in the known days...” ibn Abbas (radiallah anhu) mentions that the days referred to in this ayah are the ten days of Dhul Hijjah.

Sunnah

In a Hadith narrated by ibn Abbas (radiallah anhu), the Messenger of Allah said that “The best days that Allah loves good deeds the most in are these days, meaning the ten days of Dhul Hijjah.” (Abu Dawud 2438)

And in a Hadith narrated by Syedina Jabir (radiallah anhu), the Messenger of Allah said: “[of] the ten best days, the tenth is the day of sacrifice (Adha), and the uneven numbered day is the day of Arafah, and these are the ten days of Dhul Hijjah.” (Imam Ahmad)

And in another Hadith, Syedina Jabir (Radiallah anhu) narrates that the Messenger of Allah ﷺ said that there are “no days better than the ten days of Dhul Hijjah.” (ibn Hibban 3853)

Ibn Abbas (radiallah anhu) narrates that the Messenger of Allah said: “the best of deeds to Allah, that which He loves and rewards greatly and generously, are those actions performed in the ten days of Dhul Hijjah. (Sunan al Darimi 1774)

In a Hadith, the Sahaba (radiallah anhum) asked the Messenger of Allah if the mujahid could compare to the one who worships in these ten days, to which the Messenger of Allah ﷺ responded that no one can compare to the person who worships in these ten days except for the mujahid who gives away everything he owns and takes what remains with him and leaves it all on the battlefield, including his life. Only this person can compare to the one who worships in these ten days!

Best Actions in the First Ten Days of *Dhul Hijjah*

- **Nawafil:** try to do as many supererogatory prayers as you can, as it is mentioned in a Hadith that a person’s station is raised and that bad deeds are erased with each prostration.
- **Fast** as much as you can. It is mentioned in a hadith, when a companion asked what the best of deeds was, the Messenger of Allah ﷺ said to fast.
- **Qiyam ul Layl.** Night prayers should be encouraged in these ten days. Abdullah ibn Salam (radiallah anhu) mentioned that when the Messenger of Allah ﷺ came to Madinah with all his radiance he mentioned three things to the community: spread peace, feed people, and pray while others are asleep. Normally, after such a migration, people would be sceptical and cautions of others, but instead the Messenger of Allah ﷺ summarized the deen upon his arrival in Madinah al Munawwarah. The great tab’ee Said ibn Jubayr (radiallah anhu) said in the first ten nights of Dhul Hijjah, do not turn off your lights!
- **Tahlil, Tahmeed, Takbeer:** To repeat *La ilaha illallah, Alhamdulillah* and *Allahu Akbar – La ilaha illallah – wAllahu Akbar wa Lillaahi'l-hamd.* Abdullah ibn Omar and Abu Hurairah (radiallah anhum) were known for reciting takbeer in the market place. Abdullah ibn Omar (radiallah anhu) would keep reciting his dhikr, and would only return salam in these ten days.
- **Day of Arafah:** The day of Arafah should be occupied with dua and tawbah. The life of the Messenger of Allah ﷺ was dua, to remember Allah ﷻ with every action in every moment.

Dua on Day of Arafah of Syedina Ali (RA)

In making dua on the day of Arafah, Syedina Ali (radiallah anhu) used to repeat the following dua:

Oh Allah! Free me from the hellfire.

Ya Allah! Grant me abundant halal rizq.

Ya Allah! Keep away from me the disobedient ones, whether they be jinn or human.

Practically, on the day of Arafah, you should try to take off from work if possible, that way you can spend your day in dua. In addition, sleep directly after isha the night before, and wake up an hour before fajr in order to be present at the time Allah loves to accept dua. Make the intention to make this a different day of Arafah; make it a day that is different from all the rest.

In closing, it is important to remind ourselves of the purpose of our deen, as is stated in Surah Anbiya: “We did not send you other than to be a Mercy to all the Worlds,” speaking about the Messenger of Allah. So we can never stop striving, we must be that mercy.

May Allah grant His Mercy and the company of His Mercy, and may He make these ten days those of forgiveness and acceptance of our *duas*.

Giving Life to the Night of Eid

It is a *sunnah* to give life to the night before Eid, meaning spending whatever time we are able in worship and remembrance such that the night comes alive. The least we should do is to pray Maghrib, Isha and Fajr in congregation. The mosques of Tarim fill in the second half of the night with people reading the Qur’an in groups, praying and making takbir together at intervals. At the end of the night everyone comes together for a khatam and dua.

It has been narrated that the Messenger of Allah ﷺ said: “There are five nights on which du`a is not rejected: the first night of Rajab, the fifteenth night of Sha`ban, Thursday night, the night before Eid al-Fitr and the night before Eid al-Nahr (al-Adha).” Sayyiduna `Ali, may Allah be well pleased with him, used to spend four nights in worship: the first

night of Rajab, the nights before the two Eids, and the 15th night of Sha`ban.

It is mentioned in the hadith that if someone gives life to the nights before the two Eids, Allah will give life to his heart on the day when hearts die.[2] What is primarily meant is safety on the Day of Judgment but even in this life the majority of people's hearts are dead, starved of the remembrance of Allah and heedless of the return to Him. Remembering Allah on nights such as these, however, when most people are busy with other things, will give life and tranquility to our hearts.

There are different forms of the takbir. Here is one of them:

الْحَمْدُ لِلَّهِ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ
الْحَمْدُ لِلَّهِ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ
الْحَمْدُ لِلَّهِ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ
وَأَصِيلًا بُكْرَةً اللَّهُ وَسُبْحَانَ كَثِيرًا لِلَّهِ وَالْحَمْدُ كَبِيرًا أَكْبَرُ اللَّهُ
الْكَافِرُونَ كَرِهَ وَلَوْ الدِّينَ لَهُ مُخْلِصِينَ إِلَيْهِ إِلَّا نَعْبُدُ إِلَّا اللَّهَ إِلَّا إِلَهُ لَا
وَحْدَهُ الْأَخْرَابَ وَهَزَمَ جُنْدَهُ وَأَعَزَّ عَبْدَهُ وَنَصَرَ وَعْدَهُ صَدَقَ وَحْدَهُ إِلَّا إِلَهُ لَا
الْحَمْدُ لِلَّهِ أَكْبَرُ وَاللَّهُ إِلَّا إِلَهُ لَا

*Allahu akbar, Allahu akbar, Allahu akbar la ilaha ill'Allah. Allahu akbar, Allahu akbar wa
lillahi'l-hamd*

*Allahu akbar, Allahu akbar, Allahu akbar la ilaha ill'Allah. Allahu akbar, Allahu akbar
wa lillahi'l-hamd*

*Allahu akbar, Allahu akbar, Allahu akbar la ilaha ill'Allah. Allahu akbar, Allahu akbar
wa lillahi'l-hamd*

*Allahu akbar kabira w'al-hamdulillahi kathira wa subhanallahi bukratan wa asila
La ilaha ill'Allahu la na`budu illa iyyahu mukhlisina lahu`ddina wa law kariha'l-kafirun
La ilaha ill'Allahu wahdahu sadaqa wa`dahu wa nasara `abdahu wa a`zza jundahu wa
hazam al-ahzaba wahdah*

La ilaha ill'Allahu w'Allahu akbar wa lillahi'l-hamd

“Allah is most great. There is no deity save Him. All praise belongs to Him.

There is no deity save Him and we worship none but Him in complete sincerity even if
the disbelievers dislike it.

There is no deity save Him alone. He fulfilled His promise, gave victory to His slave,
made mighty His forces and He alone destroyed the Confederates. Allah is most
great, there is no deity save Him, all praise belongs to Him.”

The scholars say that whenever it is recommended to remember Allah it is also
recommended to mention His Messenger (PBUH. If it had not been for him there would
be no `Arafat or Eid or takbir. For this reason we should add, in honor of our Messenger,
his Companions, wives and progeny:

محمّد سَيِّدِنَا عَلَي صَلَّ اللّهُمَّ
محمّد سَيِّدِنَا آلِ وَعَلَي
محمّد سَيِّدِنَا أَصْحَابِ وَعَلَي
محمّد سَيِّدِنَا أَنْصَارِ وَعَلَي
محمّد سَيِّدِنَا أَزْوَاجِ وَعَلَي
محمّد سَيِّدِنَا ذُرِّيَّةِ وَعَلَي
كثيراً تَسْلِيماً وَسَلِّم

*Allahumma salli `ala sayyidina Muhammad
Wa `ala ali sayyidina Muhammad
Wa `ala ashabi sayyidina Muhammad
Wa `ala ansari sayyidina Muhammad
Wa `ala azwaji sayyidina Muhammad
Wa `ala dhurriyati sayyidina Muhammad
Wa sallim tasliman kathiran*

Sunnahs of Eid al-Adha

The root meaning of the word Eid is to return because it returns again and again, bringing with it Allah's gifts and blessings. Allah commanded His Messenger ﷺ to show his gratitude to Him for the immense good that he was given (*al-Kawthar*) through prayer and slaughter: **So pray to your Lord and slaughter.** [3] The scholars say that this refers to the Eid Prayer and the sacrifice.

We should do what we are able to implement the other sunnahs of the Eid.

What is Recommended On the Day of Eid al Adha?

- To wake up early, preferably before Fajr or at the entering of Fajr
- To pray the Fajr group prayer in the masjid
- To delay eating after the Eid al-Adha prayer, whereas for Eid al-Fitr it is recommended to eat before the Eid prayer. The first thing the Prophet ﷺ used to eat was liver from the animal he had sacrificed
- To perform a purification bath (ghusl) before the Eid prayer, even for a person who is not attending the prayer
- To clean one's teeth with a *siwak* or similar object as much as possible

- To wear scented perfume (women do not wear strong scented perfume outside of their homes)
- To wear the best of one's clothes, which consist of the most beautiful, cleanest or newest garments, even if they are not white
- To make one's happiness and joy apparent, thanking Allah for one's blessings
- To smile and display one's happiness when meeting others
- To give much in non-obligatory charity, more than one's usual habit
- To direct oneself to the Eid prayer area, while reciting '[Takbir al-Tashriq](#)' out loud
- To go to the Eid prayer area by foot (if you can)
- To arrive early at the Eid prayer area so one can pray in the first line
- To return from a different direction after performing the Eid prayer
- To shake hands with your brethren, congratulating them on the Eid and asking that their actions be accepted by Allah
- To sacrifice an animal if financially able (one per person recommended in Hanafi Fiqh)

What is Disliked on the Day of Eid?

- To perform supererogatory (nafl) prayers before the Eid prayer in the Eid prayer area or one's house
- To perform supererogatory (nafl) prayers after the Eid prayer in the Eid prayer area, but praying them in one's house is not disliked
- To fast (this is prohibitively disliked and one is sinful for doing it; one must break one's fast)

What is the Takbir al-Tashriq?

Allah Most High says in the Quran, "Celebrate the praises of God during the Appointed Days..." [Baqara: 203] The Qur'anic exegetes explain that the phrase 'appointed days' is referring to the days of tashriq. [Shurunbulali, Imdad al-Fattah]

The takbir al-tashriq is an invocation that is said once, out loud, immediately after performing each obligatory (fard) prayer starting from the Fajr prayer on the day of Arafa (9th of Dhul Hijjah) up to the Asr prayer five days later (13th of Dhul Hijjah). This equals 23 prayers: 5 on the 9th-12th, which equal 20, and 3 on the 13th. This includes the Friday congregational prayer if it falls within these days.

The takbir al-tashriq is not said for the supererogatory (nafl) prayers, the witr prayer, or the janaza prayer. There is no harm in saying it after both of the Eid prayers.

How Does One Say the Takbir al-Tashriq?

One says at least once, out loud, immediately after each obligatory prayer:

*Allahu Akbar. Allahu Akbar. Allahu Akbar, La ilaha illa Llah. Wa Llahu Akbar. Allah Akbar.
Wa liLlahil-Hamd*

'Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest.
There is no God save Him. And Allah is the Greatest. Allah is the Greatest. And to Allah
belongs all praise.'

Women should say the *takbir al-tashriq* in a soft voice and not loudly.