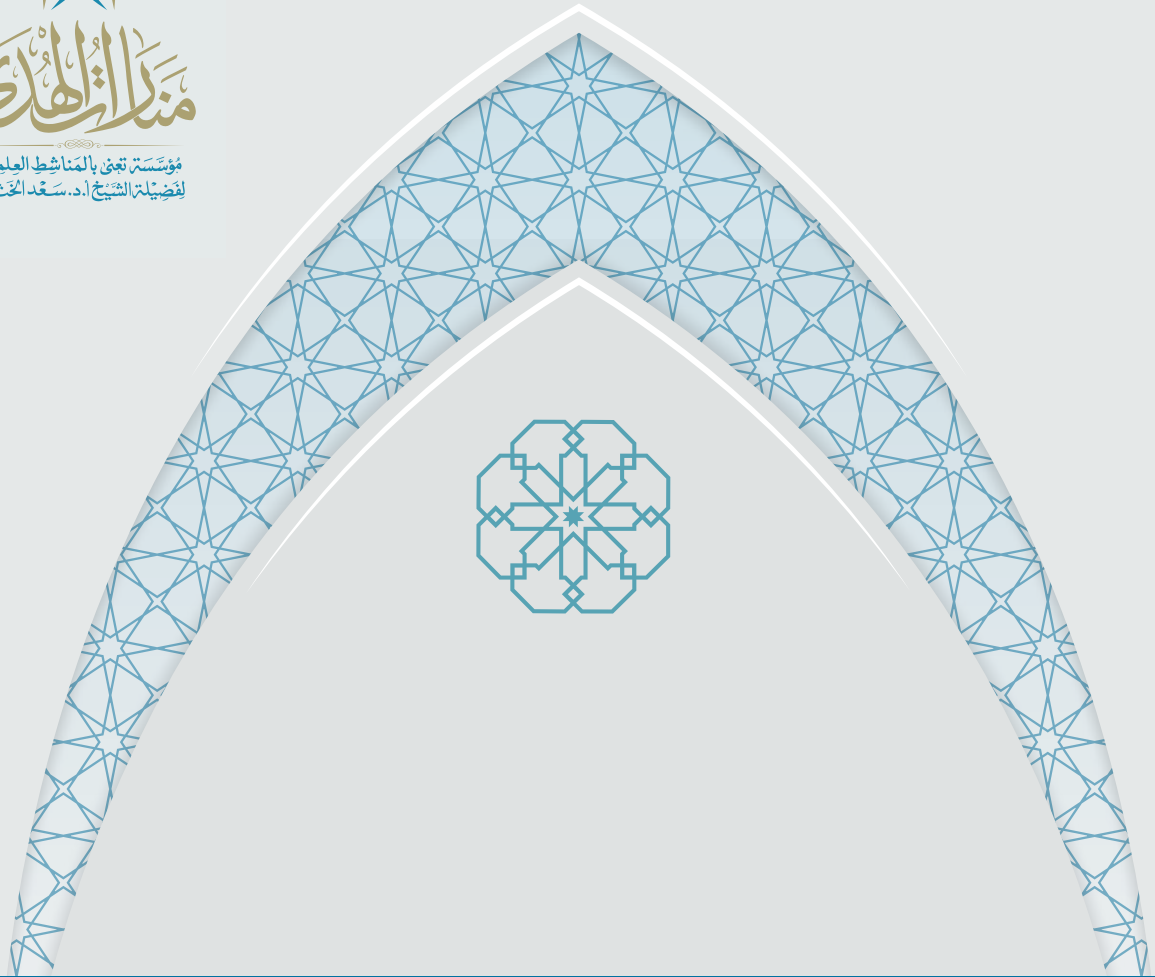




Ten Dhul-Hijjah Lessons

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First Edition

1447 - 2026

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allâh,
The Most Gracious, the Most Merciful*



The Ten Days of Dhul-Hijja

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LESSON
1

Virtues of the Ten Days of DHUL-HIJJAH

Praise be to Allah, Who honored days and months and the Multiplier of Rewards for those who obeyed Him. May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions, a constant prayer until the Day of Resurrection.

Allah the Almighty has singled out seasons from the days of our age in which good deeds are multiplied, and sins and bad deeds are atoned for. Allah has compensated the short life of this Muslim nation with a blessing in its work and in the presence of seasons in which rewards are multiplied. A Muslim is required to do righteous work at all times, but this work is confirmed in these seasons. Don't you see that the merchants of the world, when their seasons come, labored hard? They doubled their effort to obtain the most significant profits.

Hence, the merchants with Allah have seasons where they should double their efforts to obtain the most significant reward and favors. Congratulations to those who took advantage of the seasons of goodness in obedience and exposed themselves to the Favors of the Lord, Glory be to Him.

The mercy of Allah the Almighty on His servants entails that the seasons of goodness continue for days and months; as soon as the season of the

month of Ramadan is over, a great season of obedience comes, which is the season of the Ten Days of Dhul-Hijja, which Allah the Almighty swore by them.

He said:



“By the dawn; and [by] the ten nights (i.e. the first ten days of Dhul-Hijjah).”¹

In the words of most interpreters of the Holy Qur’an, what is meant by the ten nights are the ten days of Dhul-Hijja.

Ibn Jareer at-Tabari (may Allah have mercy on him) said:

“The right thing in our opinion is that they are the ten days of Eid al-Adha because the interpreters of the Holy Qur’an have unanimous agreement on it.”²

Al-Hafiz Ibn Katheer (may Allah have mercy on him) said in his interpretation³: “And the ten nights” means the ten days of Dhul-Hijja, as Ibn ‘Abbas, Ibn az-Zubair, Mujahid, and several predecessors and successors have stated.

Allah the Almighty does not swear except by the greatest of His creatures, and this indicates the greatness of these ten days, their eminence, and the highness of their status, as they are the best days of the year ever.

Imam Ibn Taymiyyah (may Allah have mercy on him) was asked about the ten days of Dhul-Hijja and the last ten days of Ramadan; which is better? He replied:

“The daytime of the ten days of Dhul-Hijja is better than the last ten days of Ramadan, and the last ten nights of Ramadan are better than the nights of the ten days of Dhul-Hijja.”⁴

Imam Ibn al-Qayyim (may Allah have mercy on him) commented: “When a prudent person contemplates this answer, he finds it sufficient because Allah the Almighty loves the good deeds during the ten days of Dhul-Hijja more than the other days of the years. They include: The Day of Arafah,

1. Surah Al-Fajr: (verses 1-2).

2. Tafsir At-Tabari: (24/348)

3. The Interpretation of ibn Katheer: (8/390).

4. The Collection of Fatwas: (25/287).

the Day of Nahr (Sacrifice), and the Day of At-Tarwiyah (Watering). The last ten days of Ramadan are the nights of standing up in prayer that the Messenger of Allah ﷺ used to stand up in prayer, and they include the Night of Decree, which is better than a thousand months.”¹

What indicates the virtue of these blessed ten days is what was stated in Sahih al-Bukhari² as narrated by Ibn Abbas (may Allah be pleased with them both) that the Prophet ﷺ said: “No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijja).” Then some companions of the Prophet ﷺ said: “Not even Jihad?” He replied: “Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah’s sake) and does not return with any of those things.” This indicates that the good deed in these ten days is only comparable in one case. In the case of a man who went out for jihad in the way of Allah and spent all his money in the way of Allah and was killed, this is what is preferred over the good deeds in these ten days. Otherwise, the good deed in these ten days equals nothing else.

Al-Hafiz Ibn Hajar رحمه الله said: “What indicates the reason for the preference of the ten days of Dhul-Hijja is the fact that many core acts of worship coincide on them, i.e., prayer, fasting, charity, and pilgrimage, which are not likely to coincide on other days.”³

The Prophet ﷺ made a general statement regarding the good deeds in these ten days and said: “No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijja).” This includes every good deed, as the rewards for good deeds in these ten days are multiplied. Therefore, Muslims should strive to do whatever is a good deed, including prayer, as prayer is the most beloved work to Allah the Almighty. So, he first observes the obligatory prayers and does more nawafil (voluntary prayers). Moreover, these noble deeds include almsgiving, giving, and spending in good ways. Furthermore, good deeds include Hajj and Umrah, whether obligatory or voluntary, for those who find it easy. They include fasting, as fasting the first nine days is commendable for those who find it easy. However, fasting on the Day of Arafah is confirmed. Abi Qatadah رضي الله عنه narrated that the Prophet ﷺ said: “Fast the Day of Arafah, for indeed I seek

1. Badai’ Alfawa'id (The Marvelous Benefits): (3/1103).

2. Narrated by Al-Bukhari No.: (969).

3. Fath Al-Bari: (2/460).

from Allah that fasting on the day of Arafah may atone for (the sins) of the preceding and the coming year.”¹

They also include all kinds of remembrance of Allah the Almighty, and the most honorable kind of remembrance is the recitation of the Qur'an. They also include glorification, praise, and exaltation, saying Allahu Akbar (Allah is Great), saying that there is no power nor strength except in Allah, and saying peace and blessings of Allah be upon the Prophet ﷺ. Absolute Takbeer starts at the beginning of the ten days of Dhul-Hijja.

It is necessary for a Muslim to evoke the virtue of these blessed days and to be keen on diligence to do good deeds. The successful one is the one whom Allah the Almighty has guided.

O Lord, grant us success to take advantage of the seasons of goodness and grant us success to repent a sincere repentance before death and forgive us, our parents, and the living and dead Muslims.

May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



1. Narrated by Muslim No.: (1162).

LESSON 2

The Person Making the Sacrifice Should Refrain from Cutting His HAIR OR NAILS

Praise be to Allah, the Lord of the Worlds, and peace and blessings of Allah be upon our Prophet Muhammad, his family and companions, and those who follow his guidance until the Day of Judgment.

One of the things that distinguishes the first ten days of Dhul-Hijja, when they begin, is that the person who wants to make the sacrifice should not cut anything from his hair or his nails. According to the hadith of Umm Salamah رضي الله عنها who narrated that the Prophet ﷺ said:

“When any one of you intending to sacrifice the animal enters in the month (of Dhul-Hijja) he should not get his hair or nails touched (cut).”¹

In another narration:

“If anyone has in his possession a sacrificial animal to offer as a sacrifice (on ‘Eid al-Adha), he should not get his hair cut and nails trimmed after he has entered the first days of Dhul-Hijja.”²

This hadith reveals prohibition, and this is the choice of Sheikh Abdulaziz

1 Narrated by Muslim No.: (1977)..

2. Ibid

bin Baz¹ and Sheikh Muhammad bin Uthaymeen² ❏ .

As for the scholars who interpreted the prohibition of cutting the hair and trimming the nails for those who intend to make the sacrifice as undesirable, their statement is unlikely because the basic principle in the command requires prohibition unless the presumption indicates what is meant is the undesirability rather than the prohibition, and that there is nothing to state otherwise.

Scholars differed regarding the wisdom behind the prohibition; so, it was said that the entire parts of the person who makes the sacrifice remain to be freed from the Fire. This is because it was narrated: “Allah frees for every part of the sacrifice a part of the person who sacrificed it.” However, Ibn Salah stated that this hadith is unknown, and we did not find any chain of transmission to prove it.³

They also stated that the wisdom behind the prohibition is that the person who makes the sacrifice resembles a pilgrim who wears his ihram; however, this is a matter of consideration, as one of the conditions for the validity of analogy, is the absence of a difference. There is a big difference between the person who makes the sacrifice and a pilgrim who wears his ihram in this respect, and he is different from him in most rulings, so how can there be an analogy between the two cases?

It was said that the wisdom behind leaving the hair uncut and nails untrimmed is to save the hair and the nails in order to be taken (cut) alongside the sacrificial animal so that it becomes one complete sacrifice to Allah the Almighty and the perfection of worship of Allah the Almighty.

The same case applies to slaughtering a sacrifice on the Aqiqah for a boy (naming a boy on the seventh day of his birth), where his hair is shaved after that so that action completes the Aqiqah. This is the closest, and it is the choice of Imam ibn Al-Qayyim ❏ , who said:

“As for trimming the nails and cutting the hair, they complete the act of devotion of sacrificing the animal. ... The Prophet ﷺ loved to leave his hair uncut and nails untrimmed, so he cut his hair and trimmed his

1. See the Fatwas of Noor Ala Ad-darb (A Light on the Path) (18/169-170)

2. See the Collection of the Fatwas and Messages of Ibn ‘Uthaymeen (25/138-139).

3. At-Talkhees al-Habeer (4/252).

nails alongside the slaughtering of the sacrifice to become one complete sacrifice to Allah the Almighty and the perfection of worship of Allah the Almighty.”¹

What is meant by the person who makes the sacrifice is the one who pays the price of the sacrificed animal, even if he does not slaughter it himself. He is not the one who directly slaughters the sacrifice because the one who directly slaughters it may not be the one sacrificing it, but rather he is an agent in slaughtering the sacrifice on behalf of the person who intended to do so.

This ruling is specific to those who intended to slaughter their sacrifice and does not include the ones on behalf of whom the sacrifice is slaughtered according to the most preponderate statements of scholars; because the Prophet ﷺ said in the hadith: “When any one of you intending to sacrifice the animal enters in the first ten days of Dhul-Hijja,” he did not mention the person on behalf of whom the sacrifice is slaughtered. If the head of the family intends to sacrifice for himself and his household, he is the one who should not cut his hair or trim his nails. As for his family, they are allowed to cut their hair and trim their nails.

It is permissible for anyone who wants to offer a sacrifice to comb his hair gently, and the dead hair that may fall is fine, and no harm is done. This is indicated by what came in the Two Sahihs in the story of Aishah ؓ when she menstruated during the Farewell Pilgrimage at the time of standing in Arafah and was not purified from menstruation, so the Prophet ﷺ commanded her to turn the tamattu’ (finishing the rituals of ‘Umra and starting the Hajj afterward) into qiran (combining the rituals of Umra and Hajj).

He told her,

“Undo your hair, comb it, and postpone the Umra, and intends to perform Hajj”²,

so he ordered her to comb her hair even though she was still in the state of Ihram. If combing the hair is permissible for the one in the state of ihram and performing Hajj, then it is permissible for one who intends to slaughter

1. Tahdheeb Sunan Abi Dawood (2/263).

2. Narrated by Al-Bukhari No.: (1556), and Muslim No.: (1211).

his sacrifice.

O Allah, guide us to what You love and are satisfied with, of words and deeds, and forgive us, our parents, and all living and dead Muslims. May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



LESSON
3

Absolute and Restricted Takbeer SAYING ALLAHU AKBAR

Praise be to Allah, the Holy King, the Peace. May peace and blessings of Allah be upon His servant and Messenger, Muhammad, the best of mankind, and his family, companions, and those who followed his guidance.

One of the rulings related to the ten days of Dhul-Hijja is absolute Takbeer, which is legislated when they start.

Takbeer is divided into two parts.

Absolute Takbeer: It is not restricted to being said after the five prayers.

Restricted Takbeer: It is restricted to being said after the five prayers.

The absolute Takbeer begins with the entry of the ten days of Dhul-Hijja and continues until the sunset of the last day of Tashreeq; that is, the sunset of the thirteenth day of Dhul-Hijja.

The restricted Takbeer of the non-pilgrim begins after the Fajr (the dawn) prayer on the Day of Arafah and continues until the Asr (the afternoon) of the last day of Tashreeq. For the pilgrim, it starts from the Dhuhr (the noon) of the Day of Nahr (slaughtering the sacrifice) - if he had stoned the Devil – until the Asr (the afternoon) of the last day of Tashreeq.

Accordingly, both absolute and restricted Takbeer combined from the dawn of the Day of Arafah for the non-pilgrim, and they continue until the sunset of the last day of Tashreeq; that is, they are combined in five days.

The absolute and restricted Takbeer are combined for the pilgrim from the Dhuhr (the noon) of the Day of Nahr (slaughtering the sacrifice) until the sunset of the last day of Tashreeq.

Al-Hafiz Ibn Rajab (may Allah have mercy on him) said: “In these days, Takbeer is of two types:

One of them is restricted Takbeer, which is said immediately after the prayers.

The second is absolute (unrestricted) Takbeer, which is said at all times.

As for the first type, scholars agreed that Takbeer is prescribed after the prayers in these days in general, and there is no sahih hadith narrated from the Prophet ﷺ in this respect. However, there are sayings of the Companions, those after them, and the Muslims acted accordingly.

This is one of the things that indicates that some of what the Muslim nation unanimously agreed upon was not transmitted to us in an explicit text from the Prophet ﷺ. Still, Muslims are satisfied to act on it.

The second type is absolute Takbeer, which is not restricted by time.¹

It was stated in Sahih al-Bukhari²: “Ibn ‘Umar and Abu Hurairah (may Allah be pleased with them both) used to go out to the market on the ten days of Dhul-Hijja, and say Takbeer and people would say Takbeer with them.”

The formula of Takbeer is to say: Allahu Akbar, Allahu Akbar (Allah is the Greatest), La ilaha illa Allah (there is no god but Allah): Allahu Akbar, Allahu Akbar, Wa lillahi Alhamd (praise be to Allah). If Takbeer is said three times: Allahu Akbar, Allahu Akbar, Allahu Akbar, La ilaha illa Allah, Allahu Akbar, Allahu Akbar, Wa lillahi Alhamd, that would be good.

Despite a few people do this Sunnah, Muslims should make it apparent and revive this ritual, especially students of religious studies and those who set a good example. May Allah have mercy on those who revive this ritual with words and deeds.

1. Fath Al-Bari by Ibn Rajab (9/21-28)

2. (2/ 20)

One of the most appropriate times to show this ritual is between adhan (the call to prayer) and iqama (the phrases said before commencing the prayer). When you come to the mosque and pray the regular Sunnah rak'as, or what is known as the rak'as of greeting the mosque, you should say Takbeer and raise your voice as much as you do not harm those around you so that people may follow your example.

In the past, during the ten days of Dhul-Hijja, people used to raise their voices by Takbeer, so one knows that the ten days had entered by what he heard of the people raising their voices by Takbeer in the markets, streets, and the like.

Takbeer is also prescribed for women as it is prescribed for men, and women should be made aware of this ritual and that they are like men in it.

Muslims, while saying Takbeer, should reflect on the significant meanings of the phrase "Allahu Akbar" (Allah is the Greatest).

According to the Arabs, "Allahu Akbar" is the most eloquent phrase in glorification and reverence. Allahu Akbar means that Allah is Almighty is Greater than everything that comes to mind and Greater than everything in Self, Eminence, Pride, and Majesty.

He is the Greatest in everything, the Free of need, the Lord of Pride, Greatness, Highness, and Glory, where minds are incapable and deficient in realizing His Greatness and Majesty. The phrase "Allahu Akbar" is one of the most honorable types of remembrance and dearest to Allah the Almighty. The Prophet ﷺ said: "The dearest phrases to Allah are four: Subhan Allah (Glory be to Allah), Al-Hamdulillah (Praise be to Allah), La ilaha illa-Allah (There is no deity but Allah), and Allahu Akbar (Allah is the Most Great)."¹

O Allah, give our souls their piety and purify them. You are the Best of those who have purified them; You are their Guardian and Lord. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and his companions.

1. Narrated by Muslim No.: (2137), from the hadith of Samurah bin Jundub ؓ.

LESSON 4

Fasting During the Ten Days of DHUL-HIJJ

Praise be to Allah, no one can raise what He has put down, nor put down what He has set up, nor forbid what He has given or give what He has forbidden, and may peace and blessings of Allah be upon His Messenger, our Prophet Muhammad, and his family and companions.

Indeed, one of the good deeds in these blessed ten days is fasting. Fasting is a great act of worship, and Allah the Almighty says in the Qudsi (Holy) Hadith:

“Every (good) deed of the son of Adam will be multiplied manifold. A good deed will be multiplied tenfold up to seven hundredfold rewards or as much as Allah wills. Allah, the Exalted and Majestic, says: ‘Except fasting, for it is done for Me, and I shall reward for it.’”¹

His saying: “Except fasting, for it is done for Me, and I shall reward for it,” indicates that the reward for fasting is a special reward, not like other rewards for the rest of the righteous deeds. As it is said, the gift is as much as the one who gives it. Allah, the Almighty, is the Most Generous and Honored. He has promised to reward fasting with a special reward from Him, which indicates that the reward for fasting is great and abundant, including obligatory and nafilah (voluntary) fasting.

1. Narrated by Muslim No.: (1151) from the hadith of Abu Hurairah, may Allah be pleased with him.

Therefore, it is commendable to fast the first nine days of Dhul-Hijja, if possible, because they enter into the general saying of the Prophet ﷺ: “There are no days in which a good deed is more pleasing to Allah than these ten days.” Fasting is one of the most outstanding good deeds, and a group of predecessors used to fast them as Ibn ‘Umar¹, Ibn Sireen, Mujahid, and Ataa². The four schools of jurisprudence, the Hanafi, Maliki, Shafi’i, and Hanbali have agreed on the desirability of fasting them³. Whoever could not fast all of them can fast for as many days as possible, and fasting on the Day of Arafah is confirmed.

Abi Qatada ؓ narrated that the Prophet ﷺ said: “Fast the Day of Arafah, for indeed I seek from Allah that fasting on the day of Arafah may atone for (the sins) of the preceding and the coming year.”⁴

Some people ask that it has not been proven that the Prophet ﷺ fasted the first nine of the ten days of Dhul-Hijja, so why should we fast them? We say: The Prophet ﷺ may order something and not do it for more likely interests.

For example, he told us that the best fasting is the fasting of Prophet Dawood (peace be upon him), “He used to fast on alternate days.”⁵ The fact is that the Prophet ﷺ did not fast one day and break the fast the next. Rather, he was as Aishah ؓ said:

“The Prophet used to fast till one would say that he would never stop fasting, and he would abandon fasting till one would say that he would never fast.”⁶

The Prophet ﷺ may urge Muslims to do something, but he doesn’t do it for the more likely interests.

It is acceptable for a Muslim to fast the makeup days of Ramadan during the nine days of Dhul-Hijja, and it is hoped that he will receive the virtue of multiplying the righteous deed on these days with this fast, as was narrated

1. Lataif al-Maarif: (p. 262).

2. Musannaf (the Book by) Ibn Abi Shaybah No.: (9221, 9222).

3. See: the Indian fatwas (1/201), Mawahib Al-Jaleel (402/2), Rawdat At-Talibeen (2/388), Al-Insaf Fi Ma’rifat Al-Rajih Min Al-Khilaf (7/526).

4. Narrated by Muslim No.: (1162).

5. Narrated by Al-Bukhari No.: (1977) and Muslim No.: (1159) from the hadith of Abdullah ibn ‘Amr (may Allah be pleased with them both)

6. Narrated by Al-Bukhari No.: (1969), and Muslim No.: (1156).

from ‘Umar ibn al-Khattab رضي الله عنه. This is because the intention is to spend the time of the day during these ten days fasting.

If a Muslim spent these days in fasting the makeup days of the obligatory fasting, that would be acceptable. It was mentioned in *Kashaf Al-Qna’* (unmasking the truth)¹ of Al-Buhooti (may Allah have mercy on him): “It is acceptable to fast makeup days during the ten days of Dhul-Hijja because they are days of worship.” It was narrated that ‘Umar رضي الله عنه liked the fasting of makeup days during these days.

As for the pilgrim, he shouldn’t fast on the day of Arafah because the perfect guidance is the guidance of the Prophet ﷺ, and he did not fast that day. In the two *Sahih*, Umm Al-Fadl رضي الله عنها said: “The people doubted whether Allah’s Messenger (peace and blessings of Allah be on him) was fasting on the Day of ‘Arafat or not. So, I sent a cup containing milk to him, and he drank it.”² The wisdom behind this is that the Muslim becomes strong for supplications and the rest of the good deeds.

O Allah, grant us success to endeavor to Your satisfaction, spare us the causes of Your discontent, and forgive us, our parents, and all living and dead Muslims. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and his companions.



1. (2/333)

2. Narrated by Al-Bukhari No.: (5604), and Muslim No.: (1123).

LESSON 5

TYPES of Hajj Rituals

Praise be to Allah, the Most Praiseworthy, Who is characterized by Greatness, Pride, and Majesty; peace and blessings of Allah be upon Prophet Muhammad, the owner of noble manners, his family, and companions.

Hajj is a great worship that expiates all sins and wrongdoings. If the pilgrimage is accepted, the pilgrim returns like a newborn and all his sins have been forgiven, as the Prophet ﷺ said:

“Whoever performs Hajj for Allah’s pleasure and does not have sexual relations with his wife, and does not do evil or sins, then he will return (after Hajj free from all sins) as if he were born anew.”¹

The reward of the blessed and accepted pilgrimage is not equal to anything, as the Prophet ﷺ said:

“The reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise.”²

The Hajj Mabrur (accepted pilgrimage) is the pilgrimage that was done as it ought to be, and there was no sin or disobedience in it.

Hajj has three types of rituals: *Tamattu’, Qiran, and Ifrad.*

1. Narrated by Al-Bukhari No.: (1521), and Muslim No.: (1350) from the hadith of Abu Hurairah, may Allah be pleased with him.
2. Narrated by Al-Bukhari No.: (1773) and Muslim No.: (1349) from the hadith of Abu Hurairah, may Allah be pleased with him.

Tamattu' is to intend to perform Umrah during the months of Hajj, and then perform Hajj after finishing its rituals in the same year.

As for the Qiran, it is to perform Umrah and Hajj altogether or by starting Umrah first, then, adding Hajj to it before Tawaf (before embarking on its circumambulation).

As for Ifrad, it is to intend to perform Hajj (pilgrimage) alone.

The rituals of the Qarin (the one performing Hajj and Umrah together) and the rituals of the Mufrid (the one performing Hajj alone) are the same, except that the Qarin has to offer a Hadi (a sacrificial animal) while the Mufrid does not have to offer a Hadi.

The best of these is Tamattu' because the Prophet ﷺ commanded the companions to do it and wished for it, and said:

*"If I had formerly known what I came to know now, I would not have brought the Hadi (the sacrificial animal) with me and I would have made it an 'Umrah.'"*¹

That is, I would not have intended Qiran and taken the Hadi with me and I would have intended Tamattu'. The Prophet ﷺ embarked on Qiran because he had brought the Hadi with him, and whoever has brought the Hadi with him must perform the Qiran. However, for the pilgrim to bring the Hadi with him has become rare.

Most pilgrims today do not bring the Hadi with them, so they should perform Tamattu', then Qiran, then Ifrad, except for those who did not arrive in Makkah until late, such as if they did not arrive until the eighth day. In this case, Qiran is better for them because it is too late for Tamattu'. However, if the pilgrim performs Umrah and starts performing Hajj immediately afterward, that would be acceptable and considered Tamattu'.

It would be acceptable if he intended to perform Hajj alone or Qiran and would like to turn it into Tamattu'. Still, it is the best because he moves from least favored to the favored. The Prophet ﷺ commanded his companions who did not intend to do Tamattu' to do it, and he said: "Had I not brought the Hadi (sacrificial animals) with me, I would have done the same (as I have commanded you to do)."²

1. Narrated by Al-Bukhari No.: (1651), and Muslim No.: (1218) from the hadith of Jabir ؓ.

2. Narrated by Al-Bukhari No.: (1568), and Muslim No.: (1216) from the hadith of Jabir ؓ.

The pilgrim who is required to slaughter the sacrificial animal is the one who intends Tamattu' and Qiran rather than the one who is Mufrid (the pilgrim who intends to perform Hajj alone), except that he lives in Makkah, where the Sacred Mosque is located. In this case, no sacrificial animal is required at all.

In the case of Tamattu' and Qiran, the required sacrificial animal is a sheep, as the one sacrificed in Eid Al-Adha, a camel for seven people or a cow for seven people. If he cannot afford the sacrificial animal, he should fast for three days during Hajj and seven days when he returns home.

It is permissible for him to fast for three days in the days of Tashreeq, the eleventh, the twelfth, and the thirteenth of Dhul-Hijja. It is permissible for him to fast them in advance, after intending the Umrah, but he should not fast then on the Day of Eid. It is permissible to fast these three days consecutively or separately, but fasting should not be delayed beyond the days of Tashreeq. As for the remaining seven days, the pilgrim fasts them when he returns home, successively or separately.

In Qiran and Ifrad, the pilgrim continues to wear his ihram from starting the ritual until he takes it off on the Day of Eid after stoning the Devil twice, cutting or shaving the hair, or performing Tawaf (circumambulating).

In the case of Tamattu', the pilgrim takes off his ihram after finishing Umrah and wears it again for Hajj on the Day of Tarwiyah (the watering day).

O Lord, grant the pilgrims of Your Sacred House an accepted pilgrimage, a blessed endeavor, and forgive us and them, O Most Merciful, O Most Forgiving. May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



LESSON 6

SACRIFICE PROVISIONS-1

Praise be to Allah, Who prescribed for His servants to draw closer to Him by slaughtering the sacrificial animal and awarded them great reward and forgiveness for doing that, and may peace and blessings of Allah be upon His servant and Messenger who was sent to mankind and the jinn and upon his family and companions.

The sacrifice is the Sunnah of our Father, Abraham, and our Prophet, Muhammad (peace and blessings of Allah be upon them both); Ibrahim Al-Khalil was commanded to sacrifice his son whom Allah the Almighty gave him after he had reached an old age. This was a great test and trial, and he succeeded in this test, as Almighty said: “And, when he (his son) was old enough to walk with him, he said: “O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah). So, look what you think!” He said: “O my father! Do that which you are commanded, *Insha’ Allah* (if Allah wills), you shall find me of *As-Sabirûn* (the patient). Then, when they had both submitted themselves (to the Will of Allah). That is, they had surrendered to the Command of Allah the Almighty, “and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering),” i.e., he put him with his face down. It was said that Ismail said: O my father, if you want to slaughter me, throw me on my face. I am afraid that you may have mercy on me, then you will not slaughter me.

﴿ فَلَمَّا بَلَغَ مَعَهُ السَّعَىٰ قَالَ يَبْنَؤُا إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَتَّبِعُكَ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَدَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾ ﴾

“We called out to him: O Ibrahim! (Abraham!) You have fulfilled the dream! Verily, thus do We reward the Muhsinûn (good-doers). Verily, that indeed was the manifest trial. And We ransomed him with a great sacrifice (i.e. a ram).”¹

Allah ransomed him with two great rams from Paradise, so it became a tradition (sunnah) after him.

The ritual slaughtering and shedding the blood of sacrificial animals – in order to draw closer to Allah the Almighty – is still permissible in all nations, as our Lord Almighty said:

﴿ وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنْ بَهِيمَةِ الْأَنْعَامِ ۚ ﴾ ﴿٣٤﴾

“And for every nation We have appointed religious ceremonies, that they may mention the Name of Allah over the beast of cattle that He has given them for food.”²

His saying: “And for every nation,” indicates that this is for all nations, “We have appointed religious ceremonies” indicates that they shed the blood of these sacrificial animals.

Shedding the blood of sacrificial animals is one of the greatest acts of worship that brings us closer to Allah the Almighty. What is intended is not their meat; it is to glorify Allah the Almighty and fear Him. Allah the Almighty said:

﴿ لَّن يَنَالِ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِن يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ ﴾ ﴿٣٧﴾

“It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him.”³

1. Surah As-Saffat (Verses: 102-107).

2. Surah Al-Hajj (Verse: 34).

3. Surah Al-Hajj (Verse: (37)).

Imam Ibn Taymiyyah (may Allah have mercy on him) said: “Prayer and sacrifice are the most important acts of worship by which one draws closer to Allah. The greatest financial act of worship is the An-Nahr (slaughtering of sacrificial animals), and the greatest physical act of worship is the prayer. What the slave of Allah gets in prayer is not got in any other acts of worship, as recognized by those of living hearts and high determinations. Moreover, what he gets in his slaughtering, for the sake of Allah, of preferring Allah, having good faith in Him, strong certainty, and trust in what is in the Hand of Allah is an amazing matter when compared to faith and sincerity. The Prophet ﷺ complied with the command of his Lord when He said:

“Therefore turn in prayer to your Lord and sacrifice (to Him only).”¹

He was much in prayer to his Lord and was much in slaughtering sacrificial animals until he slaughtered sixty-three camels in the Farewell Pilgrimage with his own hand.²

Some people think it is expensive to buy a sacrificial animal or a Hadi, and perhaps he does not offer a sacrifice and, in Hajj, he is keen to choose the ritual of Ifrad (to perform Hajj alone) to avoid offering the Hadi (sacrificial animal). We say: What a Muslim spends on buying a Hadi or a sacrifice is gain for him and not loss, which is one of the glorifications of Allah’s rituals. The more perfect and better the *Hady*, the greater the reward.

The best type of sacrifice is the camels, then cow, then sheep; the best of these species is the fatter and the better. Regarding the Qur’anic Verse:

﴿ذَٰلِكَ وَمَنْ يُعْظِمِ شُعْبَرِ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾ (32)

“Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allah] and whosoever honors the Symbols [i.e., rites] of Allah - then it is truly from the piety of hearts,”³

Ibn Abbas (may Allah be pleased with them both) said:

“Honoring the sacrifice, choosing the best and the fattest.”⁴

Abu Umamah ibn Sahl ؓ said:

1. Surah Al-Kawthar (Verse: 2).
2. The Collection of Fatwas (16/532).
3. Surah Al-Hajj (Verse: 32).
4. Narrated by At-Tabari in his interpretation (16/540).

“We used to fatten the sacrifice in Madinah, and the Muslims used to fatten their sacrifices.”¹

Imam Ibn Taymiyyah (may Allah have mercy on him) mentioned that the reward of the sacrifice is as great as its value², i.e., the most expensive and most valuable Hadi or sacrificial animal is the best. This is the nearest explanation, and Allah knows best.

The more perfect the beast (the sacrificial animal) is, the better it is, and the greater the reward, to the extent that the scholars have said: What is better in appearance is better. That is why the Prophet ﷺ offered two-horned black and white rams as sacrifices.³ Amlah: a ram which its whiteness is more than its blackness. One sheep is considered a sacrifice for one person, and the camel and the cow for seven people.

As for sharing the sacrifice, it is divided into two parts:

First: sharing ownership, when two or more people participate in a sacrifice, it is valid in the case of camels and cows, up to seven people. As for the sheep, it is not valid to share their ownership because the sacrifice is an act of worship and a rite that brings a Muslim close to Allah. So, it must be done legitimately in the prescribed manner concerning time, number, and quality. Had sharing the ownership been permissible other than for camels and cows, the companions (may Allah be pleased with them) would have done it because they were the keenest people to do good. Many of them were poor people who could not afford a whole sacrifice. Had they done it, it would have been narrated because there are reasons for such narration, as the Muslim nation needs it. So, it is not permissible to share the sheep.

Therefore, if two people share a sacrifice to sacrifice it on behalf of themselves, it is not valid. Still, suppose they share a sacrifice to sacrifice it on behalf of another person, such as if they share sacrificing it on behalf of their father or their mother; in that case, it is valid, because this sacrifice

1. Narrated by Al-Bukhari in a comment (7/100).

2. See: The Scientific News from Jurisprudential Selections (p. 178).

3. Narrated by Al-Bukhari No.: (1712), and Muslim No.: (1966) from the hadith of Anas ؓ.

is meant for one person only, the father or mother, for example.

Second: sharing the reward, where the owner of the sacrifice is one person, and share with him other Muslims in its reward. This is permissible, for a person may share with him in the reward of the sacrifice whoever he wants, no matter how many people, and the Grace of Allah is Comprehensive.

Aishah ؓ narrated that the Prophet ﷺ when he slaughtered his sacrifice said:

“Bismillah (In the name of Allah), O Allah, accept (this sacrifice) on behalf of Muhammad, the family of Muhammad and the Ummah (followers) of Muhammad” and then he sacrificed it.¹ Abu Saeed ؓ narrated that the Messenger of Allah ﷺ sacrificed a horned ram and said:

“This is from me and from those who did not sacrifice from my nation.”²

Abi Ayoub ؓ said: “A man would sacrifice a sheep for himself and his household so that they would eat from it and feed other people.³ **Meaning:** during the era of the Prophet ﷺ. So, sharing the reward is an extensive matter, and a man can share the reward with whoever he pleases from the Muslims.

One of the issues related to the sacrifice is that if there are more than one person in the house and they can afford to offer a sacrifice, then it is better that everyone should sacrifice because the sacrifice reward is great. Still, it is the best of the financial acts of worship and is part of honoring Allah’s rites. So, whoever can sacrifice should do so on behalf of himself. However, if one sacrifices and shares the reward with his household, no harm is done, and the matter is broad.

O Allah, grant us success to come close to You with good deeds and make them pure for Your Sake, and forgive us, our parents, and all living and dead Muslims. May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



1. Narrated by Muslim No. (1967).

2. Narrated by Ahmed No. (11051), and authenticated by Al-Hakim in Al-Mustadrak No. (7549), He said hadith has a good chain of transmission and did not narrate it.

3. Narrated by At-Tirmidhi No. (1505) and said it is a sound and authenticated hadith.

LESSON 7

SACRIFICE PROVISIONS-2

Praise be to Allah, the Owner of Majesty and Honor, the Ever-Living, the Self-Sustaining Who does not die and the Self-Sustaining Who does not sleep. May peace and blessings of Allah be upon the master of mankind, our Prophet Muhammad, his family, companions, and those who followed their guidance.

One of the issues related to the sacrifice is knowing the conditions that are required for the validity of the sacrifice, **namely:**

The first condition is that it has to be from the beasts of cattle, camels, cows, and sheep. So, it is not valid other than these sacrificial animals.

The second condition is that it must have reached the legal age of five years for camels, two years for cows, one year for goats, and six months for sheep.

The third condition is that it should be free from any defects that invalidates the sacrifice, and the Prophet ﷺ mentioned the most prominent of these defects. He said: “Four (types of animals) should be avoided in the sacrifice: A One-eyed animal which has obviously lost the sight of one eye, a sick animal which is obviously sick, a lame animal which obviously limps, and an animal with a broken leg with no marrow.”¹

1. Narrated by Abu Dawood No. (2802), At-Tirmidhi No. (1497), An-Nasa'i No. (4369), and Ibn Majah No. (3144), and At-Tirmidhi said it is a good and authentic hadith. “Imam Ahmad said it is a good hadith. It was authenticated by Ibn al-Mulaqqin. See: Al-Badr Al-Munir (The Illuminating Moon) (9/286).

The Prophet ﷺ mentioned in this Hadith four types of animals that are not acceptable as sacrificial animals.

First: The one-eyed animal and he restricted it by saying: “which has obviously lost the sight of one eye,” i.e., the one whose eye is sunken in or protruded, and if the one-eyed is not acceptable, the blind one is even more unacceptable by a fortiori.

Second: The sick animal whose sickness is evident, on which the effects of the disease are apparent. The disease must be apparent so that it prevents it from pasture and eating. However, if the disease is not evident, such as if it is laziness or weakness, and it does not stop it from gazing and eating, then it is acceptable, and safety from this condition is commendable. An example of a disease that invalidates the sacrifice is scabies, which is an evident disease that invalidates the sacrifice.

Third: The lame animal which obviously limps, such that it cannot walk with the healthy ones. The lame animal lags behind the beasts in the pasture, so its flesh is reduced as a result. If the lame one is not acceptable, then the one with a broken leg is even more unacceptable by a fortiori.

Fourth: The animal with a broken leg with no marrow, i.e., it is so emaciated that its bones do not have marrow.

It is also forbidden to sacrifice the following:

The adba, which is the animal whose ear or horn is almost gone. Ali Ibn Abi Talib ؓ said that the Prophet (peace and blessings of Allah) “Prohibited to sacrifice an animal with a slit ear or a broken horn.”¹

Qatadah said: So, I mentioned this to Saeed bin Al-Musayyib, and he said: Adba means half or more of the animal’s ear or horn is gone. So, the adba is the animal whose half or more than half of its horn is gone and is not acceptable as a sacrifice. Likewise, the animal whose half or more than half of its ear is gone is not acceptable as a sacrifice.

However, if less than half the animal’s ear or horn is gone, it is acceptable as a sacrifice, even though it is disliked.

The animal whose tail is cut off is not acceptable by analogy with the animal whose ear is slit; it is even more invalid. This is because the beast

1. Narrated by Abu Dawood No. (2805), At-Tirmidhi No. (1504), An-Nasa’i No. (4377), Ibn Majah No. (3145), and Ahmed No. (633). At-Tirmidhi said it is a good and authentic hadith.

benefits from the tail more than the ear, as the tail greatly benefits the animal in defending itself against harm.

The animal whose buttock is cut off is not acceptable because if the animal whose ear or horn is cut off is invalid, then the animal whose buttock is cut off is even more unacceptable by a fortiori. This is because the buttock is an intended organ in itself. So, if it is cut off, the animal is more unacceptable as a sacrifice than the animal whose ear or horn is cut off. A decision was issued by the Council of Senior Scholars headed by His Eminence Sheikh Abdulaziz bin Baz ﷺ that the animal whose buttock is cut off is invalid as a sacrifice.¹

As for the animal that initially does not have a buttock but has a tail like a cow's tail, it is valid as a sacrifice. Referring to those experienced in livestock can help identify the animal whose buttock is cut off, or that originally has a tail.

As for the hatma, which is the one that has lost some of its teeth, some scholars believe it is not valid as a sacrifice, and this is well known in the Hanbali school of jurisprudence.

The second saying is that it is valid, which is the choice of Imam Ibn Taymiyyah ﷺ,² yet it is better to avoid it for teeth are beautiful and beneficial, and their loss violates this. Therefore, the more acceptable statement is that it is valid as a sacrifice, and other animals with teeth are valid and more desirable as a sacrifice.

As for the Al-jadda', whose udder was dried and has no milk, it is acceptable as a sacrifice according to the preponderant saying, because this does not reduce its meat or creation, and milk is not intended in the sacrifice.

As for the As-sam'a, the one with a small ear, and **the Al-jamma**, the one created without a horn, they are valid as sacrifices, and there is no harm.

As for the castrated animal, it is acceptable to sacrifice it, but some scholars say it is desirable because castration increase the animal's fat and make its meat better. Abu Rafi ﷺ narrated that the Messenger of Allah ﷺ

1. See: The Decisions of the Council of Senior Scholars (p. 275), Decision No. (183) on 12/7/1414 H. corresponding to 25/12/1993
2. See the Scientific News from Jurisprudential Selections (p. 178).

“sacrificed two castrated rams that were white speckled with black.”¹

Saying Tasmiyah (In the Name of Allah) is obligatory, and Allah the Almighty has commanded it, so He said:

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ﴾

“Eat not (O believers) of that (meat) on which Allah’s Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah).”²

Takbeer, saying Allahu Akbar (Allah is the Greatest), is commendable alongside Tasmiyah, saying “In the Name of Allah,” at the time of slaughtering the sacrificial animal, so one should say: In the Name of Allah and Allah is the Greatest. Anas رضي الله عنه narrated that the Prophet ﷺ “Offered as sacrifices, two horned rams, black and white in color. He slaughtered them with his own hands and mentioned Allah’s Name over them and said Takbir and put his foot on their sides.”³ and sifah means the sides of the animal. It is desirable, after saying: In the name of Allah, and Allah is the Greatest, to say: O Allah, accept from me. If the one who slaughters the animal is an agent on behalf of others, he should say: O Allah, accept from so and so.

Aishah رضي الله عنها narrated that when the Prophet ﷺ sacrificed his sacrifice, he said: “Bismillah (In the name of Allah), O Allah, accept (this sacrifice) on behalf of Muhammad, the family of Muhammad and the Ummah (followers) of Muhammad” and then he sacrificed it.”⁴

Therefore, the remembrance that is said when slaughtering the sacrificial animal is: In the Name of Allah, and Allah is the Greatest, O Allah accept it from me.

Slaughtering the sacrificial animal is valid for a woman, just as it is valid for a man, even if the woman is menstruating.

As for the time of slaughtering, it starts after the Eid prayer. So, whoever slaughters the sacrifice before the Eid prayer it will be for meat only. The

1. Narrated by Ahmed No. (23860), and Al-Haythami said in Majma’ Az-Zawaid (The Collection of Extra Knowledge) (4/21): “Narrated by Ahmed, and its chain of transmission is good.”
2. Surah Al-An’am (Verse: 121).
3. Narrated by Al-Bukhari No. (5565), and Muslim No. (1966).
4. Narrated by Muslim No. (1967).

time of slaughter continues until three days after the Eid, according to the preponderant saying of the scholars. So, the days of slaughtering will be four – the Day of Eid and three days after it.

One of the provisions of the sacrifice is that it must be said verbally; that is, he has to say: This is a sacrifice, and if he says so, it is determined, so it is not permissible to sell it or give it as a gift. The sacrifice is not determined by mere intention, just as it is not determined by purchasing it with the intention of sacrifice according to the preponderant saying. The rules are the same as those for someone who bought a house as an endowment, so it is not considered an endowment just by buying it with the intention of endowment.

The Sunnah is to eat from the sacrifice and to give a part of it as charity because the sacrifice is like the Hadi. Allah the Almighty said:

﴿فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ﴾

“Then eat thereof and feed therewith the poor having a hard time.”¹

﴿فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

“Eat thereof, and feed the poor who does not ask (men) and the beggar who asks (men).”²

The sacrifice on the Day of Eid is better than the days of Tashreeq, because the Day of Eid is included in the first ten days of Dhul-Hijja, and the reward of righteous deeds in the first ten days of Dhul-Hijja is multiplied.

O Allah, treat us with Your Kindness, and be generous to us with Your Mercy and Forgiveness, and forgive us, our parents, and all Muslims. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and all his companions.



1. Surah Al-Hajj (Verse: 28).

2. Surah Al-Hajj (Verse: 36).

LESSON
8

THE DAY OF TARWIYAH

(The Day of Watering)

Praise be to Allah, Who has created and determined each thing with precise determination. He prescribed His precise laws with His wisdom as a manifestation and guidance for the creation. May peace and blessings of Allah be upon His Messenger Muhammad and his family and companions.

The rituals of Hajj begin on the Day of Tarwiyah (Watering), which is the eighth day of Dhul-Hijjah. It was called the Day of Tarwiyah because people used to supply themselves with water in preparation for the Hajj. There was no water in the Masha'ir (the Hajj sites), and they were approaching the days of Hajj, to Arafah first, then after Arafah to Muzdalifah, and then after that they would returned to Mina. So, they used to supply themselves with water on this day and prepare for the days of Hajj.

And the rituals of this day for the pilgrim:

It is prescribed for a pilgrim on the morning of this day to intend Hajj if he is Mutamatti (i.e. performing Tamattu').

The Sunnah is for the one who is performing Tamattu' before intending Hajj to wash and clean himself up, and then pray a prescribed prayer such

as the two raka'ahs of the Duha prayer or the two raka'ahs of ablution, and then enter ihram from any place. It was narrated that some of the companions of the Prophet ﷺ entered ihram from Makkah, and then after that they went to Mina. The Sunnah is that a person enters ihram after a prescribed prayer, and after the praise (saying Alhamdulillah) and glorification (saying Subhan Allah) and Takbeer (saying Allahu Akbar).

Anas ؓ narrated that the Prophet ﷺ "Passed the night at Dhul-Hulaifa till it was dawn; then he rode, and when he reached Al-Baida, he praised and glorified Allah and said Takbir. Then he and the people with him recited Talbiya (saying Labaik Allahumma Labaik) with the intention of performing Hajj and Umrah."¹ Only a few people pay attention to this Sunnah as al-Hafiz Ibn Hajar (may Allah have mercy on him) indicated: "This ruling, which is the desirability of tasbeeh (saying Glory be to Allah), and what is mentioned with it before entering into Ihram, few people have mentioned it, even though it is authenticated."² So, after he has washed himself and before entering into Ihram for the Hajj rituals, he says: Alhamdulillah (Praise be to Allah), Subhan Allah (Glory be to Allah), and Allahu Akbar (Allah is the Greatest). Then after that he says: O Allah! Here I am to perform Hajj. For those performing Qiran and Ifrad (performing Hajj alone), they continue to wear their Ihram.

Then the pilgrim remains wearing his Ihram in Mina on the Day of Tarwiyah and prays in Mina on the day of Tarwiyah Dhuhr prayer two raka'ahs, Asr prayer two raka'ahs, Maghrib prayer three raka'ahs, 'Isha prayer two raka'ahs, and Fajr prayer on the Day of Arafah two raka'ahs. In this place, the four raka'ahs prayer is shortened to two raka'ahs without combining two prayers concurrently. As for the people of Makkah, they do not shorten the prayer and pray it a complete prayer, which is the saying of most jurists. This is because shortening the prayer is for the sake of travel, and the distance between Makkah and the Masha'ir is less than the distance required for shortening the prayer.

At present, Makkah is connected with the Masha'ir. Therefore, the

1. Narrated by Al-Bukhari No. (1551).

2. Fath al-Bari (3/412).

people of Makkah complete their prayer and do not shorten it according to the statements of most jurists.

The sunnah on the Day of Tarwiyah is to say Talbiya quite often, which is the pilgrim's motto. The Prophet (peace and blessings of Allah be upon him) said: "The most virtuous Hajj is: That with raised voices in Talbiya (Al-Ajj) and the flow of blood (of the sacrifice) (Ath-Thajj)."¹

Al-'Ajj is raising the voice with Talbiya, and Ath-Thajj is the flow of the sacrificial animal's blood. Sahl ibn Sa'd رضي الله عنه narrated that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

*"There is no Muslim who says the Talbiyah (raises his voice in the Talbiyah) except that – all on his right and left – of stones, or trees, or clods, doing the same (says the Talbiyah) until the end of the earth, from here and from there."*²

Going to Mina and staying there on the Day of Tarwiyah is recommended. However, according to the majority of jurists, this is not obligatory, and it is narrated that they unanimously agreed on this.

The night of Arafah is a continuation of the Day of Tarwiyah. It is commendable that the pilgrim stays in Mina. When the dawn of the day of Arafah comes, he prays the Fajr prayer in Mina, and when the sun rises, the pilgrim goes to Arafat. The Sunnah is to say Talbiyah; if he says Takbeer, there is no problem. This is because when the companions (may Allah be pleased with them) walked from Mina to Arafat, some said Talbiyah, others said Takbeer, and the Prophet, peace be upon him, approved them all.³

If the pilgrim can descend before noon at Namirah on the Day of Arafah, this is the best, following the example of the Prophet ﷺ. If it is not possible, which is mostly the case with the pilgrims today, and he goes to

1. Narrated by At-Tirmidhi No. (827) from the hadith of Abu Bakr Al-Siddiq رضي الله عنه. Ibn Khuzaymah authenticated it in his Sahih No. (2631), and Al-Hakim in Al-Mustadrak No. (1655) said it is an authentic hadith with a sound chain of transmission, and they did not narrate it.
2. Narrated by At-Tirmidhi No. (828), and authenticated by Ibn Khuzaymah in his Sahih No. (2634), and Al-Hakim in Al-Mustadrak No. (1656) and said it is an authentic hadith on the condition of the two Sheikhs (Al-Bukhari and Muslim) and they did not narrate it.
3. Narrated by Al-Bukhari No. (970), and Muslim No. (1385) from the hadith of Anas رضي الله عنه.

Arafat directly, then it is acceptable.

Those who are not pilgrims should be careful to take advantage of this day and spend it in good deeds. The Day of Tarwiyah (Watering Day) is one of the ten days of Dhul-Hijja in which great rewards are multiplied.

O Allah, grant us success to what You love and satisfied with of words and deeds, and help us to thank You and worship You in the best manner, forgive us, our parents, and all Muslims. May peace and blessings of Allah be on our Prophet Muhammad and his family and companions.



LESSON 9

THE DAY
OF ARAFAH

Praise be to Allah for His Bounty and Generosity, and thanks be to Him, Glory be to Him, for His abundant Goodness and Grace and may peace and blessings of Allah be upon His servant and Messenger, our Prophet Muhammad, and his family and companions.

The Day of Arafah is a great day and one of the remarkable days of Allah the Almighty, in which Allah the Almighty praises the pilgrims to His angels. The Prophet ﷺ said:

*“When the day of ‘Arafah comes, Allah descends to the lowest heaven and praises them to the angels saying: “Look at My servants who have come to Me from every distance place, disheveled, dusty and standing in the sun and not shading themselves from it. I call you to witness that I have forgiven them.””*¹

On this day, mercy descends, supplications are answered, grades are raised, and sins and evil deeds are atoned. Aishah رضي الله عنها reported that the Prophet ﷺ said,

“There is no day on which Allah sets free more slaves from Hell than He does on the Day of ‘Arafah. He draws near, then praises them (Literally,

1. Narrated by Ibn Khuzaymah in his Sahih No. (2840) from the hadith of Jabir رضي الله عنه.

'boasts of them.') to the angels saying: *'What do these people want?'*"¹

So, consider this great hadith in which the Prophet ﷺ showed that Allah the Almighty frees many slaves from the Fire on this day. This indicates the great mercies that descend on this day. Therefore, "On no other day does the Satan feel so belittled, defeated, humiliated, and angry as he does on the day of Arafah. The reason is the mercy of Allah that he sees being descended (on this day) and Allah's forgiveness of great sins, except what was seen on the day of the Battle of Badr."

The saying of the Prophet ﷺ in this hadith: "And indeed He draws near," that is, the Lord the Almighty, who is the Most High, draws near the pilgrims in a manner befitting His Majesty and Greatness.

His saying, "then He praises them (Literally, 'boasts of them.') to the angels saying: 'What do these people want?'" These pilgrims, gathered in one dress, the differences between them have disappeared, so they came to this place from every side and direction, from all over the world, at this time, for one purpose and one goal, and they come willingly and eagerly yearning seeking Allah's Bounty and Satisfaction. For this reason, the Lord the Almighty says to the angels: "disheveled, dusty and standing in the sun and not shading themselves from it" meaning they have uncovered their heads, "I call you to witness that I have forgiven them."

The praise also occurs because Allah the Almighty said to the angels when He wanted to create humans: "And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generation after generation on earth." They said: "Will You place therein those who will make mischief and shed blood, while we glorify You with praises and thanks and sanctify You?"

He [Allah] said:

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

*"Indeed, I know that which you do not know."*²

Allah says to the angels: "Haven't you said: "Will You place therein those who will make mischief and shed blood?" Look at these servants of mine, what did they want? And for what purpose did they gather here? Look

1. Narrated by Muslim No. (1348).

2. Surah Al-Baqarah (Verse:30)

at them disheveled, dusty with their heads uncovered, raising their hands in supplication, and humbleness to Allah the Almighty, and raising their voices with Talbiya and He says: Look at these people, did I not tell you: “Indeed, I know that which you do not know.”

Standing at Arafah starts from noontime, that is, from the time of the call to Dhuhr prayer, and this is the saying of most jurists - still, the statement of consensus on this was narrated. Even though the matter was not unanimous, the Hanbali School states that the time of standing starts from the dawn. However, the preponderate saying is the statement of the majority of jurists that the time for standing at Arafah starts from noontime because the Prophet ﷺ stood after noontime. He said: “O people, learn your rituals (of Hajj) from me”¹, and the Rightly Guided Caliphs after him stood at Arafah after noontime.

The best thing a pilgrim can do on the day of Arafah is supplication, because the Prophet ﷺ, after noontime, delivered his speech before the people, prayed the Dhuhr and the Asr prayers, two raka’ahs each, and walked to the farthest part of Arafat at the mountain; Mount El-al, which is called Jabal Ar-Ramah (the Mount of Mercy) and made his she-camel kneel down, and remained riding on it, facing the Qibla (the Direction of the Ka’ba), raising his hands, and supplicating from noon to sunset.

Throughout this time, he ﷺ was not preoccupied with any other deed except supplication. He was supplicating with his hands raised until the bridle of his she-camel fell; and he took it with one hand while he was still raising the other.

The Companions doubted that the Prophet ﷺ was fasting because they saw him supplicating all the time. The companions wanted to test him, so Umm Al-Fadl ﷺ sent him some milk after Asr. He drank from it while the people were watching, so they knew he was not fasting.²

The time of standing at Arafah ends at dawn, so whoever stood at Arafah before dawn, even by a moment, he performed Hajj. However, the Sunnah is that whoever stands at Arafah during the day should leave after sunset even though standing at Arafah extends until dawn.

1. Narrated by Al-Bayhaqi in the Greater Sunan No. (9524), and it is in Sahih Muslim No. (1297) with the wording: (Take your rituals) from the hadith of Jabir ﷺ.

2. Narrated by Al-Bukhari No. (1988), and Muslim No. (1123).

As for its spatial limit: Signs have been set to explain the beginning and end of Arafah.

The pilgrim must make sure that he stands within the borders of Arafah, for whoever does not stand at Arafah, his pilgrimage is invalid, because standing at Arafah is the most confirmed pillars of Hajj. The Messenger of Allah (peace and blessings of Allah be up on him) said: “The Hajj is Arafah.”¹

As for the non-pilgrim, it is commendable for him to fast on the day of Arafah as a confirmed recommendation. When the Prophet (peace and blessings of Allah be up on him) was asked about fasting on the day of Arafah (for the non-pilgrim), he replied, “Fasting on the day of Arafah may atone for (the sins) of the preceding and the coming year.”²

Moreover, the Day of Arafah is one of the ten days of Dhul-Hijja, during which rewards are multiplied, and fasting is one of the best good deeds.

It is good for a Muslim to stay in the mosque after the Asr prayer of the Day of Arafah to remember Allah and supplicate. In Sahih Muslim, Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “People will not sit remembering Allah without the angels surrounding them, mercy covering them, As-Sakinah (peace) descending on them, and Allah mentioning them among those who are with Him.”³

In the Two Sahihs of Bukhari and Muslim, Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said: “Allah, the Exalted, has angels who roam the roads seeking out the people of remembrance. When they find some people remembering Allah they call out to one another and say: ‘Come to what you are looking for;’ and they surround them with their wings till the space between them and the lowest sky is fully covered,” and at the end of the hadith:

“I call you to witness that I have forgiven them.” One of the angels would say: ‘Our Lord, there is so-and-so amongst them, and he is not one of them, but he had just come for some need.’ He (Allah) would say: These

1. Narrated by At-Tirmidhi No. (889), An-Nasa’i No. (3016), and Ibn Majah No. (3015) from the hadith of Abdur Rahman bin Yaamar رضي الله عنه. It was authenticated by Ibn Khuzaymah in his Sahih No. (2822), and Al-Hakim in Al-Mustadrak No. (3100), who said (it is an authentic hadith and they did not narrate it).
2. Narrated by Muslim No. (1162) from the hadith of Abu Qatadah رضي الله عنه.
3. Narrated by Muslim No. (2700).

are those people whose companions will not be reduced to misery.’”¹

As for what some jurists disliked about the non-pilgrims gathering in the mosque in the afternoon of the Day of Arafah, it is related to what was done in the past in some countries, where people wore ihram clothes and sat in mosques in the afternoon of the Day of Arafah, saying the Talbiyah just like the pilgrims. This act is not prescribed.

The restricted Takbeer for non-pilgrim begins from the dawn of the Day of Arafah till the afternoon of the last day of Tashreeq. On this basis, the absolute and restricted Takbeer are combined for the non-pilgrim from the dawn of Day of Arafah.

O Lord, guide us to righteous deeds and make them pure for Your Sake, make good our end in all matters, and save us from the sorrows of this world and the torments of the Hereafter. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and companions.



1. Narrated by Al-Bukhari No. (6408), and Muslim No. (2689).

LESSON 10

THE DAY OF AN-NAHR

(Sacrifice)

Praise be to Allah, Who guided us to Islam, and thanks be to Him (Glory be to Him) for bestowing His abundant Blessing and Grace upon us. May peace and blessings of Allah be upon our Prophet Muhammad, the best of mankind, and his noble family and companions.

The tenth day of Dhul-Hijjah is the day of Al-Hajj Al-Akbar (the greatest pilgrimage), which is the Day of An-Nahr (the day of slaughtering the sacrificial animals). Some jurists consider it the best day of the year and believe it is better than the Day of Arafah. The Prophet ﷺ said: “The greatest day in Allah’s Sight is the Day of Sacrifice.”¹ Imam Ibn Al-Qayyim (may Allah have mercy on him) said: “The best day in Allah’s Sight is the Day of Sacrifice, which is the day of the greatest pilgrimage.”² He also said: It is better than the day of Arafah. This is because most of the Hajj rituals take place on the Day of Sacrifice, and getting closer to Allah by slaughtering

1. Narrated by Abu Dawood No. (1765) from the hadith of Abdullah bin Qurt ﷺ and authenticated by Ibn Khuzaymah in his Sahih No. (2866), and Al-Hakim in Al-Mustadrak No. (7522) said: “This hadith has an authentic chain of transmission and they did not narrate it.
2. Zad Al-Ma’ad (The Supply for the Return) (1/54-56).

sacrifices takes place on the Day of Sacrifice.¹

The rituals of the Day of Sacrifice for the pilgrim are five: stoning the devil at Jamrat al-Aqaba stoning pillar, slaughtering the sacrifice, shaving or cutting the hair, performing Tawaf al-Ifadah (proceeding from Arafah), and then performing Sa'i (going between Safa and Marwa). These rituals are best done in this order, and if some are done before others, it is acceptable as well, because whoever asked the Prophet ﷺ about anything regarding the ceremonies of Hajj performed before or after its due time, he would say: "Do it (now) and there is no harm."²

After the Tawaf (circumambulation), it is commendable to pray two raka'ahs, then drink from Zamzam water. Zamzam water is a blessed water that cures whatever (ailment) it is taken for.

The first tahallul (to finish Ihram, to be absolved from the prohibitions of Ihram) occurs by doing two out of three rituals, **and these three are:**

Stoning the devil at the Jamrat al-Aqaba stoning pillar, shaving or cutting the hair, and performing Tawaf al-Ifadah (circumambulation). If the pilgrim did two of them, this is the first tahallul, which means that everything that is forbidden to him by Ihram becomes permissible except for the intercourse of the wife and what is related to it. It is permissible for the pilgrim to wear his ordinary clothes, trim his nails, and cut his hair; women could wear the niqab. If he does all three things, this is considered complete tahallul.

So, if he stoned the devil at the Jamrah al-Aqaba, shaved or cut his hair, and performed the Tawaf Ifadah (circumambulation), everything that is forbidden to him by Ihram becomes permissible, even the intercourse of the wife. It is noted that the slaughtering of sacrifice has nothing to do with tahallul.

The restricted Takbeer for the pilgrim begins from the afternoon of the Day of Sacrifice if he has stoned the devil at the Jamrat al-Aqaba and continues to the sunset of the last day of Tashreeq. Thus, absolute and restricted Takbeer for him are combined from the afternoon of the Day of Sacrifice to the sunset of the last day of Tashreeq.

1. Ibid.

2. Narrated by Al-Bukhari No. (124), and Muslim No. (1306) from the hadith of Abdullah bin Amr (may Allah be pleased with them both).

As for the non-pilgrim, restricted Takbeer begins from the dawn of the Day of Arafah to the sunset of the last day of Tashreeq. Thus, absolute and restricted Takbeer for him are combined from the dawn of the Day of Arafah to the sunset of the last day of Tashreeq.

The non-pilgrim should strive to do good deeds on this day, the day of Eid, as it is one of the ten days of Dhul-Hijjah on which the rewards are multiplied, and it is one of the greatest days in the Sight of Allah, the Almighty.

One of the great good deeds confirmed on this day is fostering good kinship ties. A Muslim must visit his relatives, greet them, and bring pleasure and delight to them. This includes offering something of the sacrifice meat to one's relatives, as this is part of fostering good kinship ties.

The Prophet ﷺ said: "The tie of kinship is suspended to the Throne and says:

He who unites me Allah would unite him and he who severed me Allah would sever him."¹

O Allah, we pray to You to grant us success in obeying You, help us remember You, thank You, worship You in the best manner, and forgive us, our parents, and the living and dead Muslims. May peace and blessings of Allah be upon our Prophet Muhammad ﷺ and his family and companions.



1. Narrated by Muslim No. (2555) from the hadith of Aishah رضي الله عنها.

LESSON 1

THE DAYS OF TASHREEQ

Praise be to Allah, Who arranges nights and days and disposes months and years, the Holy King, the Peace. May peace and blessings of Allah be upon the best of mankind, our Prophet Muhammad, his family and companions, and whoever followed his guidance forever.

The days of Tashreeq are the eleventh, twelfth, and thirteenth of Dhul-Hijjah, and the eleventh day is called the Day of Al-Qar because the pilgrims rest in Mina on this day. The twelfth day is called the Day of the First Nafr (leaving Mina) because it is permissible for the hasty pilgrim to leave Mina on this day, and the thirteenth day is called the Day of the Second Nafr. Allah the Almighty says:

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ تُحْشَرُونَ﴾

“And remember Allah during the appointed days. But whosoever hastens to leave in two days, there is no sin upon him; and whosoever stays on, there is no sin upon him, if his aim is to do good and obey Allah (fear Him).”¹

The appointed days are the days of Tashreeq, and the day of Eid is excluded

1. Surah Al-Baqarah: (Verse: 203).

from them.

One of the provisions related to the days of Tashreeq is that the overnight stay in Mina is one of the Hajj's duties, and the obligatory duration of stay in Mina is to stay for more than half the night, and it is better to stay in Mina the whole night and daytime as is the guidance of the Prophet ﷺ.

If the pilgrim is not a resident of Makkah, he is prescribed to shorten the four-raka'ahs prayer and pray it two raka'ahs. So, he prays the Dhuhr prayer as two raka'ahs, the Asr prayer as two raka'ahs, and the Isha prayer as two raka'ahs. As for the Fajr (dawn) prayer, it is originally two raka'ahs, and as for the Maghrib (sunset) prayer, it is not shortened, but rather prayed as three raka'ahs.

The time of stoning the devil begins on the eleventh day at noontime, from the beginning of the time for Dhuhr (noon) prayer.

The Sunnah is to go to Jamarat (stoning pillars) walking if it is easy. The Prophet ﷺ went to Jamrat al-Aqaba riding on the day of Eid, but for the three Jamarat in the days of Tashreeq, he used to go to them walking. Perhaps the wisdom behind that - and Allah knows best - is that the Prophet ﷺ came from Muzdalifah riding on his camel to Jamrat al-Aqaba, so the distance was long, but during the days of Tashreeq, the Prophet ﷺ was residing in Mina, in the place of the present Masjid al-Khayf, and the Jamarat were close, so he used to go to them walking, starting with the small stoning pillar, the middle stoning pillar, and then the al-Aqaba stoning.

When the pilgrim reaches the small Jamrah, he throws seven pebbles at it in succession, pronouncing Takbeer with each pebble without saying Bismillah "in the Name of Allah."

The pebble must be thrown into the basin, and it does not have to hit the pillar. However, if it hits the pillar and bounces back, and does not fall into the basin, it is invalid.

Then he moves to the right, facing the Qibla, raising his hands, and supplicating at length with whatever he remembers of the bounties of this world and the Hereafter.

He then goes to the middle Jamrah and throws seven successive pebbles at it, pronouncing Takbeer with each pebble. Then he moves to the left,

raising his hands and facing the Qibla, supplicating at length with whatever he remembers of the bounties of this world and the Hereafter.

Then he goes to the Jamrat al-Aqaba, the Great Jamrah, and throws seven successive pebbles at it, pronouncing Takbeer with each pebble. He should not stand by it or make supplication.

The wisdom behind stoning the Jamarat is to worship Allah the Almighty. The pilgrim was commanded to throw a stone and kiss a stone (the Black Stone). He throws a stone by the command of Allah and kisses a stone by the command of Allah. Thus, the effect of servitude to Allah the Almighty is manifested.

That is why Umar ؓ when he wanted to kiss the Black Stone, said:

“No doubt, I know that you are a stone, and can neither harm anyone nor benefit anyone. Had I not seen the Prophet ﷺ kissing you, I would not have kissed you.”¹

On the twelfth day, the pilgrim throws the pebbles at the stoning pillars as he throws them on the eleventh day. If he wants to hurry, he must leave Mina before sunset. If the sun sets while he is in Mina, he must delay.

The last ritual for pilgrims who are non-residents of Makkah is the Farewell Tawaf (circumambulation), as the people of Makkah do not have to perform it.

If the pilgrim stays until the thirteenth day, it is better than hastening because it is the act of the Prophet ﷺ. Moreover, the pilgrim does more good deeds than the one who was in haste by staying in Mina on the night of the thirteenth, throwing pebbles on the thirteenth day, and the subsequent deeds.

The pilgrim who has delayed would stay in Mina on the night of the thirteenth, so when it is noontime on the thirteenth day, he throws the pebbles at the three Jamarat, as he threw them on the eleventh and twelfth day, starting with the small pillar, then the middle, then the Greatest Jamrah, and then goes to perform the Farewell Tawaf (circumambulation).

Among the provisions related to the days of Tashreeq is that it is forbidden to fast them except for those who could not afford the Hadi. Aishah and Ibn Umar (may Allah be pleased with them both) said:

1. Narrated by Al-Bukhari No. (1597), and narrated under No. (1370).

“Nobody was allowed to fast on the days of Tashreeq except for those who could not afford the Hadi (Sacrifice).”¹

Thus, those who are accustomed to fast during the White Days [the white (full moon) nights of the thirteenth, fourteenth and fifteenth days of the lunar month], should not fast the thirteenth of Dhul-Hijjah because it is one of the days of Tashreeq, and compensates for fasting the thirteenth by fasting the sixteenth day of Dhul-Hijjah.

O Allah, accept from the pilgrims of Your Sacred House their pilgrimage, and make it a blessed pilgrimage and appreciated endeavor, and forgive us, our parents, and all living and dead Muslims. May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



1. Narrated by Al-Bukhari, No.: (1997).

LESSON 12

The Lessons Learnt FROM HAJJ

Praise be to Allah, Lord of the Worlds, and the good end is for the righteous, and peace and blessings of Allah be upon our Prophet, Muhammad, who was sent as a mercy to the worlds, his family and companions, and those who follow them with goodness until the Day of Judgment.

Hajj is indeed a great school full of lessons, morals, and sermons, and among those lessons are:

1 - Demonstrating the superiority of the religion of Islam and its distinction and manifestation over other religions, and this is something that Allah the Almighty has ensured. Allah the Almighty said:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

“It is He who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikin (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it).”¹

There is no religion or sect of sects other than the religion of Islam in which this large number of people from all parts of the earth meet in one

1. Surah At-Tawbah (Verse:33).

place. They come to the Sacred House desiring, even longing eagerly, and then, when they meet at Arafat, they meet in one dress, and all differences have disappeared among them as they become brothers in this great religion. They have gathered in this place seeking mercy, forgiveness, and satisfaction from Allah, and this bright appearance is unparalleled in any other religion.

2- The convergence of Muslims with each other, and this benefit was more manifest in the past because, at that time, the means of transportation and communications were not as available as they are now. So, many scholars met only during the Hajj season. For example, Umar bin Al-Khattab ؓ used to meet with the rulers of Amsar (the Islamic regions) during Hajj, and they would get to know each other, consult, and discuss scientific issues. Scholars would meet with the public, and they would investigate the status of the Muslims and people would benefit from them.

3- One of the lessons learned from the Hajj is that it is a great opportunity to call on Allah the Almighty. It is **indeed** the starting point of the Islamic call. The Prophet ﷺ invited Quraysh to believe in Allah and embrace monotheism, and only a few people responded to him. So, he started to present himself to the tribes, looking for those who could help him and support him until Allah the Almighty prepared for him the Aws and Khazraj tribes who believed in him and helped him. Thus, the first and the second Aqaba pledge of allegiance took place. The Prophet ﷺ then emigrated to them, named them the Ansar (helpers), and established the State of Islam in Madinah.

4- One of the lessons learned from the Hajj is that it is an opportunity to rectify people's beliefs. Some pilgrims come to the Hajj with polytheistic beliefs and superstitions, and some have heresies. So, they hear from the scholars who explain and show them the error of such heresies, polytheistic beliefs, and superstitions. Then, they return to their countries with their beliefs rectified and knowing the correct doctrine.

There are many manifestations of monotheism in Hajj, and the first of these manifestations is the Talbiya. Jabir ؓ said: "The Prophet ﷺ started with monotheism and first raised his voice in the Talbiya. "He pronounced the Oneness of Allah saying: Labbaik, Allahumma Labbaik! Labbaika La Sharika Laka Labbaik! Innal-Hamda wan-ne'mata Laka wal-mulk la

Sharika Lak (Here I am at Your service O Allah, here I am. Here I am at Your service, You have no partner, here I am at Your service. For You alone is All Praise and All Grace, and for You alone is The Sovereignty. You have no partner.).”¹

So, he called this Talbiya Tawheed (monotheism) because it shows monotheism and sincerity of religion (worship) to Allah the Almighty, and whenever the Prophet (peace and blessings of Allah stood on Safa and Marwah, he declared monotheism. Jabir رضي الله عنه said: “He declared the Oneness of Allah and glorified Him, and said: La ilaha illallah, Allahu Akbar. Then he said: “La ilaha ‘illallah waḥdahu la sharika lah, Lahu ‘l-mulku wa lahu ‘l-ḥamdu wa Huwa ‘ala kulli shay’in Qadir, la ‘ilaha illallahu waḥdahu, anjaza wa’dahu, wa naṣara ‘abdahu, wa hazama ‘l ‘ahzaba wahdah (There is no deity but Allah Alone, there is no partner with Him. His is the Sovereignty, to Him all Praise is due, and He is Powerful over everything. There is no deity but Allah Alone, Who fulfilled His Promise, helped His servant and routed the Confederates Alone).”²

5- Hajj nurtures the pilgrim’s soul on virtuous morals, such as mercy, charity, and compassion for his Muslim brothers. Although they are from distant countries, the spirit of social solidarity, brotherhood, love, and affection prevails among them. Some of them may not know each other’s language, but this religion brought them together, so they became brothers by the Grace of Allah.

Moreover, the Hajj natures the pilgrim’s soul on patience as he will inevitably experience hardship in his travels, movement between the Masha’ir, Tawaf circumambulation, and the Sa’i (going between As-Safa and al-Marwa). Therefore, he should adapt himself to patience. The Hajj also natures the pilgrim on spending and giving as he needs to pay the expenses of his travels and movements as well as when buying the Hadi and slaughtering it, so the Muslim is accustomed to spending generously.

6- One of the lessons is that the pilgrim remembers the Day of Resurrection. Allah the Almighty said: “And remember Allah during the appointed days. But whosoever hastens to leave in two days, there is no sin upon him; and whosoever stays on, there is no sin upon him, if he aims

1. Narrated by Muslim No.: (1218).

2. Ibid.

to do good and obey Allah (fear Him), and know that you will surely be gathered to Him.”¹ He concluded the Verses of the Hajj by mentioning the Resurrection. This indicates that when pilgrims see these large crowds on the Hajj journey, they should remember the Day of Resurrection. He should remember that great gathering when people are gathered barefoot and naked, and every person is busy and is concerned about himself.

A man sees his mother and father, his sister and brother, and his wife and children, but he does not turn to them but flees from them.

“That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.”²

7- One of the lessons learned from Hajj is that servitude to Allah the Almighty is manifested in Hajj. Indeed, the Muslim is the servant of Allah the Almighty, so he does what Allah has commanded him to do, whether he knows the wisdom behind it or not, because he is sure that Allah is All-Knowing and All-Wise. The impact of servitude is evident in Hajj, for example, when the pilgrim performs circumambulation around the Ka’ba seven rounds on a specific track, when he performs Sa’i between As-Safa and al-Marwa, when he kisses a stone (the Black Stone), throws a stone (at the three Jamarat), and when he slaughters the Hadi. So, he complies with Allah’s command as Allah the Almighty has commanded him to do that. Thus, the pilgrim shows his servitude to Allah the Almighty and surrenders to Him.

The lessons and benefits are numerous, and people vary in attaining them.

O Lord, help us remember You, thank You, worship You in the best manner, and forgive us, our parents, and the living and dead Muslims. May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.

1. Surah Al-Baqarah (Verse: 203).

2. Surah Abasa (Verses: 34 - 36).

LESSON 13

“And know that you will surely BE GATHERED TO HIM.”

Praise be to Allah for His Bounty and Generosity, and peace and blessings of Allah be upon the best of His creation and the elite of His Messengers, our Prophet Muhammad, and his family and companions.

Allah the Almighty concluded the Verses of Hajj in Surat Al-Baqarah by saying:

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۖ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ وَآتَقَىٰ اللَّهَ وَاعْلَمُوا أَنَّكُمْ تُخْشَرُونَ﴾

“And remember Allah during the appointed days. But whosoever hastens to leave in two days, there is no sin upon him; and whosoever stays on, there is no sin upon him, if he aims to do good and obey Allah (fear Him), and know that you will surely be gathered to Him.”¹

This Verse was concluded by His saying: “and know that you will surely be gathered to Him,” indicating that the pilgrim should remember during the Hajj journey the gathering on the Day of Resurrection. When the pilgrim mixes with the crowds of pilgrims, and each one is busy with himself,

1. Surah Al-Baqarah (Verse: 203).

especially in the crowded areas, he will remember the day when all people are gathered barefooted and naked.

Each one of them is busy with himself, to the point that a man sees his dearest relatives in the world and flees from them, as Allah the Almighty said:

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۚ وَأُمِّهِ وَأَبِيهِ ۚ وَصَاحِبِهِ وَبَنِيهِ ۚ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾ (٣٧)

“That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children. Every man that Day will have enough to make him careless of others.”¹

Many texts have been mentioned in the Holy Quran and the Prophetic Sunnah describing the horrors of the Day of Resurrection and its distress and agony. The Holy Quran tells us about the horrors of that day on which eyes will stare and hearts will shake. One of the greatest horrors is the terrible comprehensive cosmic change that will befall the earth and its mountains, the sky, the stars, the sun, and the moon. The earth will shake and be crushed, the mountains will be driven and blown away, the seas will explode and be set ablaze, the sky will crack and swirl, the sun will overthrow and lose its light, the moon will be eclipsed, and the stars will be dispersed and their light will be lost.

Our Lord the Almighty said:

﴿يَتَأْتِيهَا النَّاسُ آتِفُوا رَبُّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝ (١) يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾ (٢)

“O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling.”²

The nursing mother is the breastfeeding woman who breastfeeds the child, so she is distracted from him by the severity of the horrors of the Day of Resurrection. To clarify the situation: Suppose in the world any severe

1. Surah Abasa (Verses: 34 - 37).

2. Surah Al-Hajj (Verses 1 - 2).

event occurs for a woman who is breastfeeding her child, such as a fire or explosion and so on; this breastfeeding woman will not be distracted from her infant, but, instead, will hold him tightly and flee with him. This means that the horrors of the Day of Judgment are more severe than that to the extent that the breastfeeding woman is distracted from the child she is breastfeeding, “and every pregnant one will drop her load,” and aborting the pregnancy only occurs as a result of the intensity of the fear because the infant is in a firm lodging. So, she aborts her pregnancy because of the intensity of her fear.

“And you shall see mankind as in a drunken state,” i.e., their minds are astonished and distracted by the intensity of the horrors of the Day of Resurrection, “yet they will not be drunken,” i.e., they are not intoxicated by drinking alcohol, “but severe will be the Torment of Allah,” which makes their minds astonished and distracted because of the severity of the horrors of the Day of Resurrection.

Allah the Almighty described that Great Day and said:

﴿فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا﴾¹

“Then how can you avoid the punishment if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-haired?”¹

Allah the Almighty described this day and said that, because of the severity of its horrors and anguish, it makes the children grey-haired. The Arabs use this style to indicate the seriousness of the matter, as the severity of their worry and anguish speeds up the greyness and whiteness of the hair.

The Prophet ﷺ described the horrors of this day, saying that people, due to the intensity of its horrors, resort to Adam (peace be upon him) and to those of determination among the Messengers to intercede for them with the Lord, the Almighty, to judge between His servants. Abu Hurairah رضي الله عنه narrated that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “Allah will gather all the people of early generations as well as late generations on one plain so that the announcer will be able to make them all-hear his voice and the watcher will be able to see all of them, and the sun will come so close to the people that they will suffer such

1. Surah Al-Muzzammil (Verse: 17).

distress and trouble as they will not be able to bear or stand. Then people will say: Don't you see what condition you have reached? Won't you seek someone to intercede for you with your Lord?"

Some people will say: 'Appeal to your father, Adam.' So they will go to Adam and say to him: 'O Adam! You are the father of all mankind; Allah created you with His Own Hands, breathed into you of His Spirit, and ordered the angels to prostrate before you. So (please) intercede for us with your Lord. Don't you see in what (miserable) state we are and to what condition we have reached?' On that, Adam will say: 'Today my Lord is so angry as He has never been before and will never be thereafter; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), Myself! Myself! Myself! (I am worried about myself) Go to someone else; go to Noah (Nuh).' They will go to Noah and say (to him): 'O Noah! You are the first amongst the Messengers of Allah to the people of the earth, and Allah named you a thankful slave. So (please) intercede for us with your Lord. Don't you see what a (miserable) state we are in? Noah will say: Today my Lord is so angry as He has never been before and will never be thereafter, and I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to the Abraham (Ibrahim). The people will go to Abraham and say: 'O Abraham! You are Allah's Prophet and His Khalil from among the people of the earth. So (please) intercede for us with your Lord. Don't you see in what state we are? Abraham will say: Today my Lord is so angry as He has never been before and will never be thereafter, and I had told three lies¹. 'Myself! Myself! Myself! Go to someone else; go to Moses (Musa). So, they will go to Moses and say: 'O Moses! You are the Messenger of Allah, and Allah gave you superiority above the people with His Message and His Speech, so (please) intercede for us with your Lord. Don't you see in what state we are?'

So, Moses will say: 'Today my Lord is so angry as He has never been before and will never be thereafter. Indeed, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else;

1. It is his saying: (I am sick) and (Nay, this one, the biggest of them (idols) did it), and she is my sister, meaning Sarah, peace be upon her.

go to Jesus (Eisa).’ They will go to Jesus and say: “O Jesus! You are the Messenger of Allah and His Word, which He bestowed on Mary (Maryam), and a spirit (Ruh) created by Him, and you talked to the people while still young in the cradle. So (please) intercede for us. Don’t you see in what state we are?’ Then ‘Eisa will say: ‘Today my Lord is so angry as He has never been before and will never be thereafter.’ He will not mention a sin but will say: ‘Myself! Myself! Myself! Go to someone else! Go to Muhammad.’ They will go to Muhammad ﷺ and they say: ‘O Muhammad! You are the Messenger of Allah and the last of the Prophets, and Allah forgave your early and late sins. (Please) intercede for us with your Lord? Don’t you see in what state we are?’” The Prophet ﷺ added: ‘Then I will go beneath Allah’s Throne and fall in prostration before my Lord. Then Allah will guide me to such praises and glorification to Him as He has never guided anyone else before me. Then He will say: ‘O Muhammad! Raise your head. Ask, and it will be granted. Intercede and it (your intercession) will be accepted.’ So, I will raise my head and say: ‘O Lord! My Ummah! O Lord! My Ummah! O Lord! My Ummah!’ He will say: ‘O Muhammad! Let those of your Ummah who have no accounts enter through such a gate of the gates of Paradise as lies on the right, and they shall share the other gates with the people.’”¹

So, Muslims should not neglect this Great Day that everyone will face. Therefore, everyone should prepare for it by sincerely repenting and supplying himself with righteousness and piety.

O Lord, make us among Your righteous servants on the Day when we are presented and stand before You and make us among those who are safe, and save us from the disgrace of this world and the torment of the Hereafter, and forgive us, our parents, and all Muslims. May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.



1. Narrated by Al-Bukhari No. (4712) and this wording is his, and by Muslim No. (194).

The following lesson is
an appendix to the book and is entitled:

The Virtue of Fasting on the Day of Ashura

Praise be to Allah, the Most High, the Most Great, Who honored His devoted servants by His victory and humiliated His enemies by disgrace and defeat. He is the Excellent Protector and the Excellent Helper. May peace and blessings of Allah be upon our Prophet Muhammad, the warner and the giver of glad tidings, and the illuminating lamp for mankind, his family, companions, and those who follow them with benevolence until the Day of Return and Destiny.

The Day of Ashura is the tenth day of the month of Muharram. It is a great occasion for the believers. On it, Allah the Almighty saved Moses and his people from Pharaoh and his soldiers. Allah the Almighty's victory for His devoted servants at any time, place, and nation is a victory for truth and a humiliation for falsehood, and a blessing for the believers until the Day of Resurrection. Ibn Abbas (may Allah be pleased with them both) narrated that the Prophet ﷺ arrived in Madinah and found the Jews observing fast on the day of 'Ashura.' He asked them: "What is the (significance) of this day that you observe fast on it?" They said: "It is a great day, the day on which Allah rescued Moses and his people (Bani Israel) and drowned Pharaoh and his people; so, Moses observed fast (on this day) out of gratitude, and so we do also." Upon this, Allah's Messenger ﷺ said: "We have more right over Moses than you have, and we have a closer connection with Moses than you have." So Allah's Messenger observed fast (on the day of Ashura) and gave orders that it should be observed.¹

The fasting of the Day of Ashura was obligatory at first, and then he was abrogated by the fasting of Ramadan. Aishah رضي الله عنها narrated that "Quraish used to observe fasting on the day of 'Ashura' during the Pre-Islamic Period of

1. Narrated by Al-Bukhari No. (2004) and Muslim No. (1130) and the wording of Muslim.

ignorance, and Allah's Messenger ﷺ himself used to observe fasting on it too. But when he came to Madinah, he fasted on that day and ordered the Muslims to fast on it. Later when the fasting of the month of Ramadan was prescribed, he gave up fasting on the day of 'Ashura' and whoever wished to fast on it did so, and whoever did not wish to fast on it, did not do so."¹

The Prophet ﷺ used to glorify this day and he singled it out for fasting. Ibn Abbas (may Allah be pleased with them) narrated that "I never saw the Prophet ﷺ seeking to fast on a day that he favored more than another except this day, the day of 'Ashura.'"²

Therefore, Muslims should be keen to fast this day, and the virtue of fasting Ashura was mentioned in the Prophet's ﷺ saying: "Fast the Day of Ashura, for indeed I anticipate that Allah will forgive (the sins of) the year before it."³

So, this is a great virtue and a great reward for an easy deed. Most jurists agree that this relates to the atonement of minor sins, and as for the major sins, there must be repentance.

A Muslim should be keen to seize these opportunities, as life is short, and a person does not know when his death will overtake him; perhaps his death will be soon and he is unaware of it.

The Sunnah is to fast a day before it or a day after it; in order to contradict the Jews. If it is not possible to fast two days, it is acceptable to fast the Day of Ashura alone. This is what the Prophet ﷺ used to do initially; he used to fast only on the Day of Ashura, except in the year in which he died, when he said: "If I live till the next (year), I shall definitely observe fast on the ninth."⁴ He did not live till next year, and he wanted to do so to contradict the Jews. This is because when the Prophet ﷺ first came to Madinah,, he loved to agree with the Jews and oppose the infidels of the Quraysh because Makkah was a place of disbelief. So, after Makkah had been conquered and become a land of Islam, and none remained except the People of the Scripture, he loved to contradict the People of the Scripture.

1. Narrated by Al-Bukhari No. (4504) and Muslim No. (1125) and the wording of Al-Bukhari.

2. Narrated by Al-Bukhari No. (2006) and Muslim No. (1132) and the wording of Al-Bukhari.

3. Narrated by Muslim No. (1162) from the hadith of Abu Qatadah ؓ.

4. Narrated by Muslim No. (1134) from the hadith of Ibn Abbas (may Allah be pleased with them both).

And whoever wants to fast for three days, intending thereby to fast the Day of Ashura, while achieving the contradiction of the Jews and fasting three days of the month, which is from the Sunnah, and also intending thereby to increase his fasting in the month of Muharram, about which the Prophet ﷺ said: “The most excellent fast after (fasting) in the month of Ramadan is the fast in Allah’s month al-Muharram.”¹, this is good, and this is the highest rank.

Some jurists such as Ibn Al-Qayyim² and Ibn Hajar³ (may Allah have mercy on them) stated that the fullest rank is to fast the ninth, tenth, and eleventh, followed by: fasting the ninth and tenth, followed by fasting the tenth and eleventh, and followed by fasting the tenth of Ashura.

The righteous predecessors were keen to fast on it, and encouraged their children to fast, even though they were underage, as education and habituation. Ar-Rubi’ bint Mu’awadh ؓ narrated that the Prophet ﷺ “Sent a messenger to the villages of the Ansar on the morning of the day of ‘Ashura’ (10th of Muharram) to announce: ‘Whoever has eaten something should not eat but complete the fast, and whoever is observing the fast should complete it.’ “She further said, “Since then we used to fast on that day regularly and also make our boys fast. We used to make toys of wool for the boys and if anyone of them cried for, he was given those toys till it was the time of the breaking of the fast.”⁴.

It is acceptable to fast Ashura with the intention of making up for the days of Ramadan; and in doing so one combines the two virtues: the virtue of making up for the days of Ramadan to discharge himself of obligation, and the virtue of fasting the Day of Ashura, as he spends this virtuous time fasting, and the Grace of Allah the Almighty is Comprehensive.

The Sunnah does not mention that Ashura has any virtue other than fasting. What is mentioned is that it is desirable to spend more on the family and so on, all of this has not been proven, and there is no basis for it. Ashura has no special status except in the desirability of fasting it, and Muslims must be keen to follow the Sunnah of the Prophet ﷺ and avoid innovation in religion.

1. Narrated by Muslim No. (1163) from the hadith of Abu Hurairah ؓ.

2. See: Zad Al-Maad (2/22)

3. See: Fatah al-Bari (246/4).

4. Narrated by Al-Bukhari No. (1960) No. (1136).

and his Allah, grant us success to do what pleases You, we seek refuge in Your pleasure from Your Anger, and in Your forgiveness from Your punishment. We cannot praise You enough, You are as You have praised Yourself. May peace and blessings of Allah be upon our Prophet Muhammad and his family and companions.

