

The first ten days of Dhul-Hijjah are virtuous days.

Because they include:

- The Day of Tarwiyah (8th).
- The Day of Arafah (9th), which is the day of standing.
- The Day of Nahr (10th), which is the day of Eid.

And because Allah swore by them, saying: **"By the dawn, and by the ten nights"** [Al-Fajr]. Ibn Abbas said: **"The ten of al-Adha (i.e., Dhul-Hijjah)."** reported by Al-Hakim. It is also the view of most commentators.

And because the Prophet ﷺ said: **"There are no days during which righteous deeds are more beloved to Allah than these days,"** meaning: the ten days. This was reported by some of the authors of the Sunan.

Abu Uthman al-Nahdi said: *"They used to favor three sets of ten days: the first ten days of Dhul-Hijjah, the last ten days of Ramadan, and the first ten days of Muharram."* This was reported by Qiwwam al-Sunnah al-Asbahani in "Al-Targhib wa al-Tarhib."

Shaykh al-Uthaymeen said: *"It is necessary for students of knowledge to spread awareness among the people about the virtues of these ten days, as people are heedless of them and ignorant of their merits."*

It is prescribed during the ten days of Dhul-Hijjah to increase in performing righteous deeds in general, and particularly emphasized among these are:

[1] Fasting on days other than the day of Eid. **"The Messenger of Allah ﷺ used to fast the nine days of Dhul-Hijjah, the day of Ashura, and three days of every month: the first Monday of the month, and Thursday."** Reported by Abu Dawood. Fasting the Day of Arafah is emphasized more than other [days]. The Prophet ﷺ said: **"Fasting on the Day of Arafah, I hope from Allah, expiates for the sins of the year before and the year after."** Reported by Muslim.

[2] Hajj and Umrah. The Prophet ﷺ said: **"Islam is built upon five pillars: testifying that there is no deity worthy of worship in truth except Allah, and that Muhammad is the Messenger of Allah, establishing prayer, giving zakat (i.e., mandatory charity), performing Hajj, and fasting during Ramadan."** Agreed upon. He ﷺ also said: **"An accepted Hajj has no reward except Paradise."** Agreed upon.

[3] The Udhiyah. The Prophet ﷺ said: **"Whoever has the means but does not offer a sacrifice, let him not come near our prayer place."** Ibn Maajah and Ahmad. He ﷺ also said: **"When you see the new moon of Dhul-Hijjah and one of you intends to offer a sacrifice, let him refrain from cutting his hair and nails"**—that is, until he sacrifices his offering. Reported by Muslim.

[4] Spending in acts of charity. The Prophet ﷺ said: **"There are no days during which righteous deeds are more beloved to Allah than these days,"** meaning: the ten days. They said: **"O Messenger of Allah, not even jihad in the way of Allah?"** He said: **"Not even jihad in the way of Allah, except for a man who goes out with his life and wealth and does not return with anything of that."** Reported by some of the authors of the Sunan.

[5] Remembrance of Allah. This includes saying Takbeer, Tahleel, Tahmeed, reciting the Quran, and other forms of remembrance. The Prophet ﷺ said: **"So increase in them,"** meaning: in these ten days, **"of saying Tahleel, Takbeer, and Tahmeed."** Reported by Ahmad. He (peace be upon him) also said: **"The best supplication on the Day of Arafah, and the best thing that I and the Prophets before me said is: 'There is no deity worthy of worship in truth except Allah, alone, without any partner. To Him belongs the dominion, and to Him belongs all praise, and He is over all things capable.'"** Reported by al-Tirmidhi.

Among the prescribed acts of sacrifice

[1] Al-Hadi. It is obligatory to offer a sacrifice (i.e. hadi) for the Hajj pilgrims performing Hajj al-Tamattu' and Hajj al-Qiran. As for other pilgrims, it is recommended for them to offer their respective sacrifices. It is also recommended for the pilgrim to eat from their sacrifice and to give charity to the poor of the Haram.

[2] Al-Udhiyah. It is a confirmed Sunnah for every Muslim, and it is not appropriate for a capable Muslim to neglect it, as the Prophet ﷺ said: **"Whoever has the means but does not offer a sacrifice, let him not come near our prayer place."** Reported by Ibn Majah and Ahmad.

[3] Al-Aqiqah. It is a confirmed Sunnah for the father or his representative to perform Aqiqah for every child, born alive or dead. It is recommended that:

[A] For a boy, two sheep are sacrificed.

[B] For a girl, one sheep is sacrificed.

It is a condition for Udhiyah, Hadi, and Aqiqah that they must:

[1] Be from the baheemah (i.e., cattle). They include camels, cows and sheep.

[2] Have reached the required age. Therefore, only the following are permissible:

[A] Al-Jadh': a half-year-old sheep.

[2] Al-Thaniyy (which includes the following): five-year-old camel, two-year-old cow, and one-year-old goat.

[3] Free from defects that prevent acceptability. The Prophet ﷺ said: **"Four types are not permissible for al-Udhiyah:**

[A] An explicitly one-eyed animal,

[B] A clearly sick animal,

[C] A limping animal whose limping is clear,

[D] An old one without a marrow". Reported by the five [authors].

The Udhiyah should be of a good breed and complete in all its features. The more perfect it is, the more beloved it is to Allah, and the greater the reward is for its owner. Jabir said, **"In the year of Hudybiyah, we sacrificed with the Prophet a camel on behalf of seven (people), and (also) a cow on behalf of seven."**

It is sunnah on the seventh day from birth to the following.

[1] Al-Aqiqah. if he/she is born on a Saturday, the sacrifice is made on Friday, i.e., one day before the same day that he/she was born.

If one misses the seventh day: then, on the fourteenth day. If one misses that too: then, on the twenty-first day.

[2] Naming the child. as long as a name has not been prepared for him already.

[3] Shaving the head. if the child is a boy.

[4] Giving in charity. the weight of the hair in silver. This is specific to male infants similar to the shaving.