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فَضْلُ عَشْرِ ذِي الْحِجَّةِ

Merit of the First Ten Days of Dhul-Hijjah



The Scientific Committee under the Presidency of Religious Affairs
at the Sacred Mosque and the Prophet's Mosque

فَضْلُ عَشْرِ ذِي الْحِجَّةِ

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اللَّجْنَةُ الْعِلْمِيَّةُ

بِرِئَاسَةِ الشُّؤْنِ الدِّيْنِيَّةِ بِالمَسْجِدِ الحَرَامِ وَالمَسْجِدِ النَّبَوِيِّ

The Scientific Committee under the Presidency
of Religious Affairs at the Sacred Mosque and the
Prophet's Mosque

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Introduction

All praise is due to Allah, Lord of the worlds. May Allah's peace and blessings be upon the one sent as a mercy to the worlds, his family, his Companions, and those who adhere to his Sunnah and follow his guidance until the Day of Judgment. To proceed:

This is a concise treatise encompassing the most essential needs of a Muslim regarding the virtues of the first ten days of Dhul-Hijjah. We have compiled it for the visitors of the Two Holy Mosques, so they may be informed and insightful about their religious matters. We implore the Generous Bestower to make it beneficial, righteous, and sincere for His sake; indeed, He is the best to be asked and the most noble to be hoped for.

The Scientific Committee of the Islamic Content Service Association in Languages

Merits of the First Ten Days of Dhul-Hijjah

The first ten days of Dhul-Hijjah hold immense merit, as elucidated by Allah Almighty in His Book and by His Messenger Muhammad, peace and blessings be upon him, in his Sunnah. These are the days by which Allah Almighty has sworn in His Book, saying:

﴿وَالْفَجْرِ ۝١ وَلَيَالٍ عَشْرٍ ۝٢﴾

{By the dawn,

and the ten nights,} [Surat al-Fajr: 1-2] These are the ten days of Dhul-Hijjah, as stated by Ibn 'Abbas, Ibn al-Zubayr, Mujahid, Ibn Kathir, Ibn al-Qayyim, and many others from the predecessors and successors.¹

These are the days in which deeds are better than Jihad in the cause of Allah, as reported in the Hadīth of Ibn 'Abbās (may Allah be pleased with both of them), who said: The Messenger of Allah, may Allah's peace and blessings be upon him, said:

«مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ»، قَالُوا: يَا رَسُولَ اللَّهِ! وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ».

There are no days in which righteous deeds are more beloved to Allah than these ten days." They said: "O Messenger of Allah, not even Jihad in the cause of Allah?" The Messenger of Allah (ﷺ) said: "Not even Jihad in the cause of Allah, except for a man who goes out with his life and wealth and returns with none of them."²

¹ Tafsīr Ibn Kathīr (4/106) and Zād al-Ma'ād (1/56).

² Narrated by Al-Bukhārī and At-Tirmidhi; this is his wording.

Merits of Deeds during the First Ten Days of Dhul-Hijjah

1. Performing Hajj and 'Umrah, which are among the best deeds during these ten days, as stated by the Prophet (ﷺ):

«مَنْ حَجَّ هَذَا الْبَيْتِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.»

“Whoever performs Hajj to this House and does not commit an obscenity or an evil act will return like the day his mother gave birth to him.” In a version by Muslim:

«مَنْ أَتَى هَذَا الْبَيْتِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ؛ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.»

“Whoever visits this House and does not commit an obscenity or an evil will return like the day his mother gave birth to him.”¹ The phrase: "Whoever comes to this House" encompasses both Hajj and 'Umrah, and all praise is due to Allah. The Prophet (ﷺ) said:

«الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحُجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.»

“Umrah to 'Umrah expiates what is between them, and an accepted Hajj has no reward but Paradise.”²

2. Fasting the first nine days, or as many as one can, as the Prophet (ﷺ) said:

¹ [Narrated by Al-Bukhāri and Muslim]

² [Narrated by Al-Bukhāri and Muslim]

«مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ».

“There are no days in which righteous deeds are more beloved to Allah than these ten days,” Fasting is among the greatest righteous deeds, and the Prophet (ﷺ) encouraged it and urged its observance. Among his sayings is:

«مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللَّهِ إِلَّا بَاعَدَ اللَّهُ بِذَلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

“Whoever fasts a day in the cause of Allah, Allah will certainly keep his face away from Hellfire by virtue of that day for seventy years.”¹

3. The 'Ud'hiyah (offering sacrifice) is prescribed on the Day of Nahr and the Days of Tashrīq, and it is established that the Prophet (ﷺ)

«صَحَّى بِكَبْشَيْنِ أَمْلَحَيْنِ، أَقْرَنَيْنِ، ذَبَحَهُمَا بِيَدِهِ، وَسَمَى وَكَبَّرَ وَوَضَعَ رِجْلَهُ عَلَى صَفَاحِهِمَا».

sacrificed two black and white horned rams, which he slaughtered with his own hand. He said: 'Bismillah (in the name of Allah), Allahu Akbar (Allah is the Greatest)' and put his foot on their necks.²

‘Ā’ishah (may Allah be pleased with her) reported: The Messenger of Allah (ﷺ) said:

¹ [Narrated by Al-Bukhāri and Muslim]

² [Narrated by Al-Bukhāri and Muslim]

«مَا عَمِلَ ابْنُ آدَمَ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبُّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ، وَإِنَّهُ لَيُؤْتَى يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَظْلَافِهَا، وَإِنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ فِي الْأَرْضِ، فَطَيَّبُوا بِهَا نَفْسًا».

“No deed performed by the son of Adam on the Day of an-Nahr (sacrifice) is more beloved to Allah than the shedding of blood. Indeed, it will come on the Day of Judgment with its horns, hair, and hooves, and the blood will reach a place with Allah before it falls to the ground. So, let your souls be content with it.”¹

When the first ten days of Dhul-Hijjah begin, whoever intends to offer 'Ud-hiyah should refrain from cutting his hair and skin, as 'Umm Salamah (may Allah be pleased with her) reported from the Prophet (ﷺ) that he said:

«إِذَا رَأَيْتُمْ هِلَالَ ذِي الْحِجَّةِ وَأَرَادَ أَحَدُكُمْ أَنْ يُصَحِّيَ؛ فَلْيُمْسِكْ عَنْ شَعْرِهِ وَأَظْفَارِهِ».

“If you see the crescent of Dhul-Hijjah and one of you wants to offer 'Ud'hiyah, let him refrain from cutting his hair and nails.” In another version:

«... فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ شَيْئًا حَتَّى يُصَحِّيَ».

“let him refrain from cutting anything of his hair or nails till he offers 'Ud'hiyah.”²

¹ [Narrated by At-Tirmidhi]

² [Narrated by Muslim]

4. Takbīr (saying Allahu Akbar), Tahlīl (saying Lailaha illallah), and remembrance in these ten days and the days of Tashrīq; as narrated in the Hadīth of ‘Abdullāh ibn ‘Umar, may Allāh be pleased with them, from the Prophet (ﷺ) who said:

«مَا مِنْ أَيَّامٍ أَعْظَمَ عِنْدَ اللَّهِ وَلَا أَحَبُّ إِلَيْهِ مِنَ الْعَمَلِ فِيهِنَّ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ، فَأَكْثِرُوا فِيهِنَّ: مِنَ التَّهْلِيلِ، وَالتَّكْبِيرِ، وَالتَّحْمِيدِ».

“There are no days greater in the sight of Allah and more beloved to Him for deeds than these ten days, so increase therein: the saying of 'La ilaha illallah', 'Allahu Akbar', and 'Alhamdulillah'.”¹

Takbīr is divided into two categories as follows:

The First: General Takbīr, which is not restricted to being after the prayers; rather, it is prescribed at all times.

The general Takbīr for Eid al-Ad'ha begins from the first of the ten days of Dhul-Hijjah until the last day of the Days of Tashrīq, at all times, during the night and the day, on the roads, in the markets, mosques, homes, and in every place where the remembrance of Allah Almighty is permissible.

The Second: Restricted Takbīr: It is specifically made after the prayers during Eid al-Adha, and its timing and manner are as follows:

The time-bound Takbīr begins after the Fajr prayer on the Day of ‘Arafah and ends after the ‘Asr

¹ [Narrated by Ahmad]

prayer on the third day of Tashrīq. This applies to those who are not performing Hajj, whereas for the pilgrim, the time-bound Takbīr starts from noon on the Day of an-Nahr (sacrifice).

2- The manner of Takbir: “Allahu Akbar Allahu Akbar la ilaha illa Allahu wa Allahu Akbar Allahu Akbar wa lillahi-l-hamd.”¹

5. The emphasis is on performing the Eid prayer for those who are not on pilgrimage, arriving early, and listening to the sermon, as it is among the greatest rituals of Islam. Due to its significance, women, including virgins and menstruating women, are commanded to attend. ‘Umm ‘Atiyyah (may Allah be pleased with her) said:

«كُنَّا نُؤْمَرُ أَنْ نُخْرَجَ يَوْمَ الْعِيدِ حَتَّى نُخْرَجَ الْبِكْرَ مِنْ خُدْرِهَا، حَتَّى نُخْرَجَ الْحَيْضَ فَيَكُنَّ خَلْفَ النَّاسِ، فَيَكْبُرْنَ بِتَكْبِيرِهِمْ، وَيَدْعُونَ بِدَعَائِهِمْ، وَيَرْجُونَ بَرَكَةَ ذَلِكَ الْيَوْمِ وَطَهَارَتِهِ».

“We were ordered to come out on the Day of Eid, even bring out the virgin girls from their seclusion, and bring out the menstruating women to stand behind the people; so they would say Takbir (declaring Allah's greatness) along with them, invoke Allah along with them, hoping for the blessings of that day and its purification.” In another version:

¹ See: "Al-Mughni" by Ibn Qudāmah (3/290); "Al-Sharh al-Kabīr" with "Al-Muqni" and "Al-Inṣāf" (5/380).

«وَأَمَرَ الْحَيْضَ أَنْ يَعْزِلْنَ مُصَلَّى الْمُسْلِمِينَ».

“And he ordered the menstruating women to distance themselves from the praying area of the Muslims.”¹

6. Performing righteous deeds frequently, including voluntary acts of worship such as prayer, charity, reciting the Noble Qur’an, enjoining good and forbidding evil, showing kindness to neighbors, maintaining family ties, and other righteous deeds, following the general statement of the Prophet (ﷺ):

«مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ»، قَالُوا: يَا رَسُولَ اللَّهِ! وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ».

“There are no days in which righteous deeds are more beloved to Allah than these ten days.” They said: “O Messenger of Allah, not even Jihad in the cause of Allah?” The Messenger of Allah (ﷺ) said: “Not even Jihad in the cause of Allah, except for a man who goes out with his life and wealth and returns with none of them.”²

We ask Allah to benefit us with what He has taught us and to teach us what will benefit us, for He is Most Generous and Most Bountiful. May Allah’s peace and blessings be upon our Prophet

¹ [Narrated by Al-Bukhāri and Muslim]

² [Narrated by Al-Bukhāri and At-Tirmidhi]

Muhammad and his family, and may He grant them abundant peace.



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رسالة الحجرتين

Message of The Two Holy Mosques

Guidance content for the visitors of the Holy Mosque and
the Prophet's Mosque in languages.

