In the name of Allah, the most Beneficent, the most Merciful.
All praise is due to Allah, the one of great bounty, abundant good, all-encompassing and complete benevolence. I bear witness that there's no God in truth except Allah alone, with no partners and no Lord except Him. He gives success to whom He wills from His servants so as to attain increase and reward. He made it their duty to establish Imaan and righteous actions, and to increase in doing such whilst yearning for a trade that will never perish.
I bear witness that Muhammad is His slave and Messenger, His chosen one, the caller to gaining the abode of peace and the one who reached - with his nobility - the highest place. O Allah, send salutations, peace and blessings upon him and upon his family who are honored by ascribing to him as well as his companions who carried the sunnah and fought alongside him, and those who transverse upon their path until the day of recompense.
As to proceed, O people.

Fear Allah, the High, as He should be feared, and occupy yourselves with the reasons for His Mercy and forgiveness, and establish all that which brings you to His pleasure and helps bestow upon you His forgiveness and reward, and brings you closer to His paradise, and distances you away from His hellfire; for verily, the Mercy of Allah is near to those who do righteousness.

Remember, that you will soon be entering lofty, virtuous, and magnificent days; the greatest days of the year. They are the first ten days of the month of Dhul Hijja - one of the four sacred months, of which Allah forbade His servants to oppress themselves in them by way of sins and evil deeds, for He - Majestic is He - said.

{So do not oppress yourselves therein}, [at Tawbah.36].

Indeed, evil deeds, such as innovations and disobedience are enormous, severe, magnified and amplified in every time or place.
It has been affirmed, on the authority of the noble tabi’ee, Qataadah Ibn Da’amah - may Allah have mercy upon him - that he said.

“Verily, oppression in a sacred month is a greater sin and burden than oppression in other months. although oppression in any case is a great affair, but Allah magnifies from His affair what He wills.”
And Allah, the Majestic and most High, cited in His Noble Book, with regards to these days and their importance. He said:

{That they may witness benefits for themselves and mention the name of Allah on known days} [Surat al Hajj. 28]

And the Prophet ﷺ magnified the affair of these days, amplified it and made it apparent. Imam Bukhari and at Tirmidhi narrated and this is the wording of at Tirmidhi, from Ibn Abbas that the Prophet ﷺ said: “There are no days in which righteous actions are more beloved to Allah that in these ten days” they said “O Messenger of Allah, not even striving in the way of Allah? He said: ‘Not even striving in the way of Allah, except the man who goes out with his life and wealth and did not return with any of them.” And in a wording of Imam ad Daarimee in his Sunan, with an authentic chain. ‘There are no actions more pure to Allah or greater in reward than goodness done during the ten days of sacrifice. It was said: ‘Not even striving in the way of Allah.’ He said: ‘Not even striving in the way of Allah, except the man who goes out with his life and wealth and does not return with any of them.’

And this great hadith leads to a number of beautiful benefits, the following are some of them.

Firstly. The great affair of these days, and they are the noblest, greatest and most virtuous days of the year. To such an extent, that the people of knowledge have stated that they are the most superior, even more than the last ten days of Ramadhan.

Secondly. That seeking nearness to Allah, the most High, in these days with righteous actions is more beloved to Him than in all other days of the world.

Thirdly. Motivation and encouragement to increase righteous actions during these days.

Fourthly. That all actions, including Hajj, praying, fasting, charity, recitation of the Quran and remembrance of Allah - the most High – as well as other actions, are multiplied during them.

O people,

Be mindful, with utmost keenness, of yourselves, your families and your children; that you are from those who increase in righteous actions during these days. Let each if you help and remind one another, and do not let as Shaytaan discourage you. Indeed, they are only a few days, with immense reward and they are quick to depart. Whoever is prevented from the goodness of these days has without a doubt been prevented from an abundance of good.

It has been authentically narrated from al Qasim ibn Abee Ayoub - may Allah have mercy on him - that he said. ‘When the ten days began, Saeed ibn Jubair used to strive intensely, to the extent that he almost could not bear it.’
O people.
One of the greatest symbols of Islam during the ten days is the
slaughter of sacrificial animals, because it is the common ritual
which takes place amongst the Muslims in all corners of the
day and the ahadith about its legitimacy are extensive and
widespread, and it has been affirmed by his صلی اللّه علیه وسلّم by
both speech and action, and he even called it a (ritual) sacrifice.
During these days, you see strange things from the people
regarding this ritual, as there are those who leave it despite
having the means and ability to do so. You see some of them feel
overburdened in taking out the money for the sake of getting
closer to Allah, the most High, to buy the sacrificial animal and
slaughter it. Or he is hesitant and justifies not doing so due to
the increase in prices. However, at the same time he is prepared
to travel on the Eid for a picnic and pleasure, even though he
may spend more money in his travels than the price of the
sacrificial animal. However, he is not constrained by the cost of
the travel nor does the cost of travelling cause him to hesitate in
doing so.
In fact, he may buy a new mobile phone for the ‘Eid, the latest
model, and he spends a lot of money to speak on it. Also, he
celebrates the Eid with expensive clothes and the distress which
he felt regarding the price of the sacrificial animal doesn’t affect
him with regards to his expensive clothes. Rather, the matter is
as Allah, the most High, says,
{Here you are- those invited to spend in the cause of Allah but
among you are those who withhold [out of greed] and whoever
withholds- only withholds [benefit] from himself; and Allah is
the rich, free of need, while you are the needy. And if you turn
away, He will replace you with another people, and then they
will not be the likes of you.} [Muhammad.3]
And whoever sacrificed whilst fearing poverty and being in
need, he should rejoice with the promise of Allah to him of a
pleasant, blessed recompense, where the Almighty said,
{But whatever thing you spend [in His cause] - He will
compensate it; He is the best of providers} [Sabba. 39].
AHāfiz Ibn Abdil Barr - may Allah have mercy upon him-
said: ‘and it has not come from him صلی اللّه علیه وسلّم that he left the
sacrifice, rather he encouraged it, and thus the one who it is easy
for should not leave it.’
Abu Hurairah - may Allah be please with him – also mentioned.
‘Whoever can afford to offer a sacrifice and doesn’t do so, then
he is not to approach our place of prayer.’

O Muslimoon.
If you enter the first ten days of Dhul Hijja, the one intending to sacrifice
is prohibited from taking anything from his hair, skin and nails until he
has sacrificed. The time of this prohibition starts from the setting of the
sun on the eve of the first day of Dhul Hijja, and ends with sacrificing
the sacrifice, whether the one sacrificing slaughters it on the day of Eid, or
the first or second day of tashreeq, and this is due to the hadith of Umm
Salama - may Allah be pleased with her - that the Prophet صلی اللّه علیه وسلّم said, ‘If the ten days have begun, and any of you wants to offer a sacrifice, he should not touch anything from his hair or skin.’ [Narrated by Muslim]

And in another wording, ‘If anyone of you wants to offer a sacrifice, when
the new moon of Dhul Hijja is seen, then he shouldn’t cut/take anything
from his hair or from his nails, until he has offered his sacrifice.’
An Nawawi said, ‘And the meaning of the prohibition from shaving and
cutting is the prevention of removing the nail by cutting, breaking or
other means, and the prevention of removing of hair by shaving,
trimming, plucking, burning or taking by light or other means and this is
whether it be public hair, armpit hair, hair from the mustache or head, or
other types of hair found on the body.’
So if he removes anything from his hair, nails or skin, then he has opposed
the Sunnah of the Prophet صلی اللّه علیه وسلّم and has brought harm to
himself.

Imam Ibn Qudama - May Allah have mercy on him - said, ‘So whoever has
opposed this prohibition and removed hair, he seeks forgiveness from
Allah, and there is no expiation upon him according to the consensus of
the scholars, and this is regardless of whether he did this intentionally or
out of forgetfulness.’

O Allah benefit us with what you have taught us, and increase us in
understanding and actions in your religion. O Allah, grant us a truthful
repentance, and great reward. O Allah forgive us and our fathers and
mothers and all other relatives, O Allah bless those who are alive form
them, bless them in their lives and actions, and increase them in guidance.
Whoever amongst them has died, overlook his sins and bestow your favor
upon him in his grave, and make him from those you are pleased with.
O Allah keep us away from shirk, innovation and disobedience. O Allah,
whoever wants evil for the Muslim countries and (evil) plots and
destruction, prevent him and make his plot a waste, and make his efforts
against his own self and those who help him. O Allah take him and
humiliate him. O Allah, remove the harm from those who have been
harmed from the Muslims. O Allah remove the killing, fear, hunger, and
epidemics. O Allah protect them from trials and tribulations, those which
are apparent and those which are hidden, O Allah grant all Muslim
leaders success in all good. Make their actions pleasing to you, and grant
them correctness in their speech, actions and conditions, and all their
affairs, Indeed, you are the all Hearer. the answerer of prayers.
O Allah send peace, salutations, and blessings upon your slave and noble
messenger, Muhammad. I say this speech of mine and I seek forgiveness
from Allah for myself, for you and for the rest of the Muslims. Indeed my
Lord is al Ghafoor (all forgiving), Ar Raheem (the Most merciful).