

جواهر ثمينة من السلف والخلف

**Precious Gems from
the Salaf & the Khalaf**

ذو الحجة
يوم عرفة

**Dhu al-Hijjah
The Day of 'Arafah**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِن الْحَمْدُ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ
شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مِنْ يَهْدِهِ اللَّهُ فَلَا
مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾
[آل عمران : ١٠٢]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ
الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ [النساء : ١]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧٠)
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾ [الأحزاب : ٧٠-٧١]

أما بعد : فإن أصدق الحديث كتاب الله، وخير الهدي هدي
محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة،
وكل بدعة ضلالة، وكل ضلالة في النار.

This is a compilation of statements from the Salaf and the Khalaf regarding the sacred month of Dhu al-Hijjah and the blessed day of 'Arafah. We compiled this concise collection with the hope that it enlightens the reader of the virtues, rulings, and mannerisms of these blessed days as well as encourage and motivate them to strive in obedience, perform righteous deeds, and worship Allāh in these blessed days in a manner that is pleasing to Him ﷺ. We have mentioned the statements in the Arabic language as well as English to aid the knowledge seeker in learning the Arabic language as well as rendering it into English. We ask Allah ﷻ to make it a benefit, accept it from us, and increase us all in beneficial knowledge and righteous actions.



ذو الحجة ويوم عرفة

Dhu al-Hijjah & The Day of 'Arafah



Allāh ﷻ says:

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي

كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ

حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ﴾

Verily, the number of months with Allāh is twelve months [in a year], as it was decreed by Allāh on the Day He created the heavens and the earth; of them four are Sacred. That is the right religion, so do not wrong yourselves therein.

(Dhul-Qa'dah, Dhul-Hijjah, Muḥarram, Rajab)

[Sūrah at-Tawbah 9:36]

Allāh ﷻ says:

﴿ وَالْفَجْرِ (١) وَلَيَالٍ عَشْرٍ (٢) ﴾

{ By the dawn (1) and the ten nights (2) }

والليالي العشر: المراد بها عشر ذي الحجة.

كما قاله ابن عباس، وابن الزبير، ومجاهد،

وغير واحد من السلف والخلف.

The ten nights refer to the [first] ten days of Dhul-Ḥijjah as was said by Ibn ‘Abbās, Ibn Zubayr, Mujāhid, and others from [the Imāms of] the Salaf and those after them.

[تفسير ابن كثير]

The Messenger of Allāh ﷺ said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Verily, actions are
only based on intentions.

[Ṣaḥīḥ al-Bukhārī (1)]

[صحیح البخاری (١)]

The First Ten Days of Dhu al-Hijjah

قَالَ رَسُولُ اللَّهِ ﷺ: " مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ " يَعْنِي : الْعَشْرُ،
قَالُوا : يَا رَسُولَ اللَّهِ ! وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟
قَالَ : " وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ
بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ ."

The Messenger of Allāh ﷺ said: "There are no days during which righteous deeds are more beloved to Allāh than these days," meaning the first ten days of Dhu al-Hijjah.

The Companions said: O' Messenger of Allāh!

Not even Jihād in the cause of Allāh?

He ﷺ said: "Not even Jihād in the cause of Allāh, except for a man who goes out with himself and his wealth and does not return with either."

Ibn Ḥajr رحمه الله said:

الَّذِي يَظْهَرُ أَنَّ السَّبَبَ فِي امْتِيَاZ عَشْرِ
ذِي الْحِجَّةِ لِمَكَانِ اجْتِمَاعِ أُمَّهَاتِ الْعِبَادَةِ
فِيهِ وَهِيَ : الصَّلَاةُ وَالصِّيَامُ وَالصَّدَقَةُ
وَالْحَجُّ، وَلَا يَتَأْتِي ذَلِكَ فِي غَيْرِهِ.

The reason the First Ten Days of Dhul-Hijjah are distinguished [in excellence] from what is apparent is because of what they gather of the main foundational acts of worship therein, such as the Prayer, Fasting, Charity, and Ḥajj, which are not found [altogether] in other than them.

[فتح الباري (٤٦٠/٢)]

Ibn Taymiyyah رحمه الله said:

**أيام عشر ذي الحجة أفضل من أيام العشر
من رمضان، وليالي العشر الأواخر من
رمضان أفضل من ليالي عشر ذي الحجة.**

**The [first] ten days of Dhul-Ḥijjah are more virtuous
than the [last] ten days of Ramaḍān, and the last ten
nights of Ramaḍān are more virtuous than the [first]
ten nights of Dhul-Ḥijjah.**

Ibn al-Qayyim رحمه الله commented and said:

**إذا تأمَّلَ الفاضل اللبيب
هذا الجواب، وجدَه شافياً كافياً.**

**If the virtuous and intelligent one were to reflect upon
this answer, he would find it satisfactory and sufficient.**

Ibn Ḥajr رحمه الله said:

ويوم الجمعة في عشر ذي الحجة

أفضل من الجمعة في غيره

لاجتماع الفضلين فيه

Friday(s) within the first ten days of Dhul-Ḥijjah

is better than Friday(s) outside of it due to the

gathering of both virtues therein (i.e., the virtue of

Friday and the virtue of the first ten days of Dhul-Ḥijjah).

[فتح الباري (٣٩١٣)]

The Messenger of Allāh ﷺ said:

مَنْ كَانَ لَهُ ذَبِيحٌ يَذْبَحُهَا، فَإِذَا أَهْلُ

هِلَالِ ذِي الْحِجَّةِ، فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ،

وَلَا مِنْ أَظْفَارِهِ شَيْئًا حَتَّى يُضْحِيَ.

Whoever has an animal to sacrifice when the crescent moon of Dhul-Hijjah appears should not cut his hair nor trim his nails until he has offered his sacrifice.

[Ṣaḥīḥ Muslim (1977)]

[صحیح مسلم (۱۹۷۷)]

Shaykh Ibn Bāz رحمه الله said:

أما أهل المضحي فليس عليهم شيء،

ولا ينهاون عن أخذ شيء من الشعر والأظافر في

أصح قولي العلماء، وإنما الحكم يختص بالمضحي

خاصة الذي اشترى الأضحية من ماله.

As for the family of the one who is going to offer the

sacrifice, then there is nothing upon them. It is not

forbidden for them to remove anything from their hair or

nails according to the more correct of the two scholarly

opinions. The ruling only applies to the one who is going to

offer the sacrifice, the one who has purchased the

sacrificial animal from his own wealth.

[الفتاوى الإسلامية (٣١٦١٢)]

The Messenger of Allāh ﷺ said:

مَنْ كَانَ لَهُ سَعَةٌ وَلَمْ يَضَحْ،

فَلَا يَقْرَبُنَا مُصَلِّانًا.

Whoever can afford it but does not

offer a sacrifice, let him not come

near our Muṣallā (prayer place).

[صحيح الجامع (٦٤٩٠)]

Shaykh al-'Uthaymīn رحمه الله said:

الأضحية سنة مؤكدة للقادر عليها،

فيضحي الإنسان عن نفسه وأهل بيته.

The animal sacrifice is an emphasized Sunnah for the one who can do it. Therefore, a person should offer the sacrifice on behalf of himself and the members of his household.

[مجموع فتاوى ورسائل (١٠١٢٥)]

Shaykh al-'Uthaymīn رحمه الله said:

واعلم - بارك الله فيك - أن هذه الأيام محل لجميع الأعمال الصالحة، من قراءة القرآن، والصدقة، والصلاة النافلة، وصلة الرحم، وبر الوالدين، والإحسان إلى خلق الله، وغير ذلك؛ لعموم حديث ابن عباس المذكور.

ولا يفوتني - أخي - أن أوصيك بتقوى الله ﷻ وباستغلال هذه الأيام؛ فلعلك لا تدركها العام القادم، واحرص على الإخلاص لله والمتابعة للنبي ﷺ في كل أقوالك وأفعالك تكن مقبولاً.

You should know - may Allāh bless you - that these days are a venue for every type of righteous deed from reciting the Qur'ān, [giving] charity, [performing] supererogatory prayers, keeping ties of kinship, righteousness to the parents, benevolence to the creation of Allāh, and other than that; due to the generality of the aforementioned ḥadīth of Ibn 'Abbās.

And let it not escape me - my brothers - that I advise you with the Taqwā of Allāh ﷻ and to take advantage of these days; for perhaps you may not reach them next year, so be diligent in having sincerity for Allāh and following the Prophet ﷺ in all of your speech and actions so they may be accepted.

Shaykh al-'Uthaymīn رحمه الله said:

**إني أحثُّ إخواني المسلمين على اغتنامِ
هذه الفرصةِ العظيمةِ، وأن يُكثِّروا في عشرِ
ذي الحجةِ من الأعمالِ الصالحةِ كقراءةِ القرآنِ،
والذِّكرِ بأنواعِهِ من تكبيرٍ وتهليلٍ وتحميدٍ وتسبيحٍ،
والصدقةِ، والصيامِ، وكلِّ الأعمالِ الصالحةِ اجتهد فيها.**

**I urge my Muslim brothers to seize this great opportunity
and to increase in righteous deeds during these ten days of
Dhul-Hijjah by way of reciting the Qur'ān, making dhikr of
all kinds such as takbīr (saying Allāhu-Akbar), tahlīl
(saying Lā ilāha ill-Allāh), taḥmīd (saying Alḥamdulillāh),
tasbīḥ (saying Subḥān-Allāh), giving in charity, fasting
and performing all other types of righteous deeds
and exerting oneself therein.**

[اللقاءات الشهرية (٩٠١٤)]

Shaykh al-'Uthaymīn رحمه الله said:

الصدقة في عشر ذي الحجة أحب

إلى الله من الصدقة في عشر رمضان

**Charity that is given in the first ten days
of Dhul-Ḥijjah is more beloved to Allāh
than the charity that is given in the
last ten nights of Ramaḍān**

[اللقاءات الشهرية (٢٧٨٨١)]

Ibn al-Qayyim رحمه الله said:

وكان ﷺ يُكثِرُ الدعاء في عَشْرِ
ذِي الْحِجَّةِ، وَيَأْمُرُ فِيهِ بِالْإِكْتِثَارِ
مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ.

The Messenger of Allāh ﷺ would supplicate abundantly during the ten days of Dhu al-Ḥijjah and would command [the Companions] with being plentiful in making tahleel (saying Lā ilāha illAllāh), takbeer (saying Allāhu Akbar) and taḥmeed (saying Alḥamdulillāh).

[زاد المعاد (٣٦٠/٢)]

Shaykh al-'Uthaymīn رحمه الله said:

الْعَمَلُ الصَّالِحُ فِي أَيَّامِ عَشْرِ ذِي الْحِجَّةِ وَمِنْ
ذَلِكَ الصَّوْمِ أَحَبُّ إِلَى اللَّهِ مِنَ الْعَمَلِ الصَّالِحِ فِي
العَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، وَمَعَ ذَلِكَ فَالْأَيَّامُ الْعَشْرُ
مِنْ ذِي الْحِجَّةِ، النَّاسُ فِي غَفْلَةٍ عَنْهَا، تَمُرُّ وَالنَّاسُ
عَلَى عَادَاتِهِمْ لَا تَجِدُ زِيَادَةً فِي قِرَاءَةِ الْقُرْآنِ، وَلَا
الْعِبَادَاتِ الْأُخْرَى، بَلْ حَتَّى التَّكْبِيرِ بَعْضُهُمْ يَشِحُّ بِهِ.

**Righteous deeds in the first ten days of Dhul-Hijjah,
including fasting, are more beloved to Allāh than righteous
deeds in the last ten days of Ramaḍān. However, [many]
people are negligent in the first ten days of Dhul-Hijjah,
as it passes by them while they are in their regular routines.
You do not find them increasing in their recitation of the
Qur'ān or other acts of worship. Rather, some of them
are even stingy in making the takbīr.**

Imām al-Bukhārī رحمه الله stated:

كان ابن عمر وأبو هريرة يخرجان

إلى السوق في أيام العشر يكبران

ويكبر الناس بتكبيرهما.

Ibn ‘Umar and Abu Hurairah رضي الله عنهم used to go

out to the market saying the takbār during the

ten days [of Dhul-Ḥijjah], and the people

would say the takbār with their takbār.

[صححه الألباني في إرواء الغليل (٦٥١)]

Takbīrāt of Allāh for Dhul-Ḥijjah

كان ابن مسعود رضي الله عنه يقول:

الله أكبر الله أكبر، لا إله إلا الله،

والله أكبر الله أكبر، والله الحمد.

Ibn Mas'ūd ^{رضي الله عنه} used to say:

Allāhu-Akbar. Allāhu-Akbar. Lā ilāha ill-Allāh.

Wa-Allāhu-Akbar. Allāhu-Akbar.

Wa lillāhil-Ḥamd.

[ابن أبي شيبة (١٦٨٢)]

Shaykh Ibn Bāz رحمه الله said:

سيئة في عشر ذي الحجة

أشد وأعظم من سيئة في رجب

أو شعبان ونحو ذلك

A sin committed in the first ten days of Dhul-Hijjah is graver and worse than a sin committed in Rajab or Sha'bān or other than them [from the other months].

[مجموع الفتاوى (٣٨٩١٣)]

Imām an-Nawawī رحمه الله said:

**واعلم أنه يستحب الإكثار من الأذكار في
هذا العشر زيادة على غيره، ويستحب من
ذلك في يوم عرفة أكثر من باقي العشر.**

**Know that it is highly recommended to increase in dhikr
during these ten days [of Dhu al-Ḥijjah] more than
other days, and highly recommended to increase even
more on the day of ‘Arafah than the rest of the ten days.**

[الأذكار (٢٦٦)]

Imām an-Nawawī رحمه الله said:

**وَيُسْتَحَبُّ الْإِكْتِمَارُ مِنْ هَذَا الذِّكْرِ
وَالدُّعَاءِ، وَيَجْتَهِدُ فِي ذَلِكَ، فَهَذَا
الْيَوْمُ أَفْضَلُ أَيَّامِ السَّنَةِ لِلدُّعَاءِ.**

**It is highly recommended to increase in dhikr and
supplication [on the day of 'Arafah] and strive to do
so as this is the best day of the year for supplication.**

[الأذكار (٣٠٠)]

The Day of 'Arafah

The 9th of Dhul-Hijjah

Allāh ﷻ says:

﴿وَشَاهِدٍ وَمَشْهُودٍ﴾

By the witnessing day (Friday)
and by the witnessed day (the Day of 'Arafah). [al-Burūj 85:3]

The Messenger of Allāh ﷺ was asked about fasting on the Day of 'Arafah. He said, it expiates for the sins of the previous year and of the coming year. [Muslim]

The Messenger of Allāh ﷺ said:

The best Du'ā is the Du'ā on the Day of 'Arafah.
And the best Du'ā that I and the Prophets before me said is:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Lā ilāha ill-Allāh waḥdahū lā sharīka lah
Lahu'l-mulk wa lahu'l-ḥamd
wa huwa 'alā kulli shay'in qadīr

There is no deity worthy of worship other than Allāh,
who is alone, having no partner.

His is the dominion, and to Him belongs all praise.

He is, of everything, All-Capable. [at-Tirmidhī]

The Messenger of Allāh ﷺ said:

There is no day on which Allāh frees more people from the Fire than the Day of 'Arafah. He draws near and expresses His pride to the angels saying: 'What do these people want?' [Muslim]

Abū Qatādah رضي الله عنه narrated:

رَسُولُ اللَّهِ ﷺ ... سُئِلَ عَنْ

صَوْمِ يَوْمِ عَرَفَةَ فَقَالَ :

يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ

The Messenger of Allāh ﷺ was asked about

fasting the Day of ‘Arafah and he replied:

It expiates [the sins of] the previous and coming year.

[Ṣaḥīḥ Muslim (1162)]

[صحیح مسلم (۱۱۶۲)]

Sh. ‘Abdullāh al-Bassām رحمه الله said:

صوم يوم عرفة هو أفضل

صيام التطوع بإجماع العلماء

Fasting the Day of ‘Arafah

is the most virtuous voluntary fast

by consensus of the scholars

[توضيح الأحكام (٢٠١٣)]

Ibn Taymiyyah رحمه الله said:

**أصح الأقوال في التكبير الذي عليه جمهور
السلف والفقهاء من الصحابة والأئمة أن يكبر من
فجر يوم عرفة إلى آخر أيام التشريق، عقب كل صلاة،
ويشرع لكل أحد أن يجهر بالتكبير عند الخروج
إلى العيد. وهذا باتفاق الأئمة الأربعة.**

**The most correct saying concerning the takbār in which
the majority of the Salaf, the Scholars from the Companions
and Imāms were upon is to begin making the takbār from Fajr on
the Day of ‘Arafah until the last day of at-Tashrīq (the thirteenth
of Dhul-Ḥijjah), [reciting it] after every [obligatory] prayer,
and it is legislated for every person to utter the takbār
loudly when going out to the ‘Eīd prayer; this is in
agreement with the Four Imāms.**

The Best Du'ā on the Day of 'Arafah

The Messenger of Allāh ﷺ said:

خير الدعاء دعاء يوم عرفة،
وخير ما قلت أنا والنبيون من قبلي :

The best Du'ā is the Du'ā on the Day of 'Arafah.
And the best Du'ā that I and the Prophets
before me said is:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Lā ilāha ill-Allāh waḥdahū lā sharīka lah
Lahu'l-mulk wa lahu'l-ḥamd
wa huwa 'alā kulli shay'in qadīr

There is no deity worthy of worship other than Allāh,
who is alone, having no partner.

His is the dominion, and to Him belongs all praise.
He is, of everything, All-Capable.

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

فإن يومَ عرفة هو خيرُ الأيام وسيدُّها،
وكلمة التوحيد (لا إله إلا الله) هي سيِّدة
الأذكار وأفضلها، كما ثبت عن النبي ﷺ
أنه قال: ((أفضلُ الذِّكْرِ: لا إله إلا الله))،
فكان من المناسب أن يُكثِرَ العبدُ من
سيدِّ الأذكار في سيدِّ الأيام.

The day of ‘Arafah is the best of days and its leader,
and the Kalimatu-Tawḥīd (statement of monotheism)
Lā ilāha illa Allāh (there is nothing worthy of worship
except Allāh) is the master of the adhkār (remembrances)
and the best of them, as it is established

that the Prophet ﷺ said:

“The best dhikr (remembrance) is: Lā ilāha illa Allāh,”
so it is appropriate for the servant to recite abundantly
the best of dhikr on the best of days.

Ibn al-Mubārak رحمه الله said:

جئت إلى سفيان الثوري عشية عرفة،
وهو جاثٍ على ركبتيه، وعيناه تهلان،

فالتفت إلي، فقلت له :

من أسوأ هذا الجمع حالاً ؟

قال : الذي يظن أن الله لا يغفر لهم.

I entered upon Sufyān at-Thawrī on the evening
of ‘Arafah while he was kneeling on his knees and
his eyes shedding tears. He turned towards me,

and I said to him:

Who is in the worst condition from amongst this
gathering? He replied: The one who thinks that

Allāh will not forgive them.

'Umar ibn al-Ward said that

'Aṭaa' said to him:

إن استطعت أن تخلو بنفسك

عشية عرفة فافعل

**If you can be alone during the
evening of 'Arafah, then do so.**

[الحلية (٣١٤١٣)]

Ibn Hajar رحمه الله said:

إظهار السرور

في الأعياد من شعار الدين

Manifesting joy on the days of 'Eīd

is from the symbols of the religion

[فتح الباري (٤٤٣١٢)]

Ibn Rajab رحمه الله said:

**ليس العيدُ لمن لبسَ الجديدَ، إنما العيدُ لمن
طاعتهُ تزيد. ليس العيدُ لمن تجملُ باللباس
والركوب، إنما العيدُ لمن غفرت له الذنوب. في
ليلة العيد تفرقُ خلعُ العتق والمغفرة على
العبيد. فمن ناله منها شيءٌ فله عيدٌ،
وإلا فهو مطرود بعيد.**

**‘Eīd is not for the one who wears new clothes, ‘Eīd is for the
one whose obedience increases. ‘Eīd is not for the one who
adorns himself with fine clothes and transportation, ‘Eīd is
for the one whose sins are forgiven. On the night of ‘Eīd,
emancipation and forgiveness are disseminated upon the
slaves. So whoever attains from it, it is an ‘Eīd for him;
otherwise, he is expelled far away.**

Ḥasan al-Baṣrī رحمه الله said:

كل يوم لا يُعصى الله فيه فهو عيد،
كل يوم يقطعه المؤمن في طاعة مولاه
وذكره وشكره فهو له عيد.

Every day in which Allāh is not disobeyed is an 'Eīd.

Every day in which the believer devotes himself
to the obedience of his Lord, His remembrance,
and displaying gratitude to Him is an 'Eīd for him.

[لطائف المعارف (٤٨٥)]

**Shaykh al-'Uthaymīn رحمه الله was asked:
What is the ruling [of the Friday prayer]
if 'Eīd falls on a Friday?**

**فأجاب فضيلته بقوله : إذا صادف يوم
الجمعة يوم العيد فإنه لا بد أن تُقام صلاة
العيد، وتُقام صلاة الجمعة، كما كان النبي
عليه الصلاة والسلام يفعل، ثم إن من حضر
صلاة العيد فإنه يعفى عنه حضور صلاة
الجمعة، ولكن لا بد يصلي الظهر، لأن
الظهر فرض الوقت، ولا يمكن تركها.**

**He replied: If 'Eīd falls on a Friday, then both the 'Eīd
prayer and the Friday prayer must be established, as
the Prophet ﷺ used to do. However, those who
attend the 'Eīd prayer are excused from attending
the Friday prayer, but they must pray the dhuhr
prayer [instead] because the dhuhr prayer is an
obligatory prayer at that time and cannot be omitted.**

Ibn Rajab رحمه الله said:

والصلاة والنحر الذي يجتمع في عيد النحر
أفضل من الصلاة والصدقة الذي في عيد الفطر،
ولهذا أمر رسول الله ﷺ أن يجعل شكره لربه
على إعطائه الكوثر أن يصلي لربه وينحر.

The prayer and the slaughtering that is combined on
'Eīd an-Naḥr is more virtuous than the prayer and charity-
on 'Eīd al-Fiṭr. This is why the Messenger of Allāh ﷺ was
commanded to manifest his gratefulness for being given
al-Kawthar by praying to his Lord and sacrificing.

[لطائف المعارف (٤٨٣)]

How do we divide the meat of the sacrificial animal?

Shaykh Ibn Bāz رحمه الله said:

السنة للمضحي :

• أن يأكل منها

• ويهدي لأقاربه وجيرانه منها

• ويتصدق منها

The Sunnah is that the one who offers a sacrifice can:

- Eat some of it**
- Gift some of it to his relatives and neighbors**
- Donate some of it to charity**

[مجموع الفتاوى (٣٨١٨)]

The Messenger of Allāh ﷺ said:

أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلِ وَشُرْبٍ

(وفي رواية زاد فيه : " وَذِكْرُ اللَّهِ ")

The Days of at-Tashrīq are days of eating and drinking.

(And in a [similar] narration with the addition of:

“and the remembrance of Allāh.”)

[Ṣaḥīḥ Muslim (1141)]

[صحیح مسلم (۱۱۴۱)]

Ibn Rajab رحمه الله said:

فأيام التشريق يجتمع فيها للمؤمنين
نعيمُ أبدانهم بالأكل والشرب، ونعيمُ
قلوبهم بالذكر والشكر.

The days of at-Tashrīq combine for the believers
the bliss of their bodies by way of eating and
drinking and the bliss of their hearts by way
of remembrance and gratitude.

[لطائف المعارف (٥٠٧)]

Ibn Rajab رحمه الله said:

وقد استحَب كثير من السلف كثرة الدعاء

بهذا في أيام التشريق.

قال عكرمة : كان يُستحب أن يُقال في أيام

التشريق : { رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي

الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ } [البقرة: ٢٠١].

Many of the Salaf recommended making

an abundance of supplication on the days of at-Tashrīq.

‘Akramah said: It is recommended to supplicate on

the days of at-Tashrīq:

{ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً

وَقِنَا عَذَابَ النَّارِ }

{Our Lord, give us in this world [that which is] good and

in the Hereafter [that which is] good and protect us

from the punishment of the Fire} [al-Baqarah: 201]

Ibn Rajab رحمه الله said:

وهذا الدعاء من أجمع الأدعية للخير، وكان
النبي ﷺ يكثرُ منه، ورُوِيَ أنه كان أكثرَ دعائه،
وكان إذا دعا بدعاء جعله معه؛ فإنه يجمع خيري
الدنيا والآخرة.

قال الحسن : الحسنة في الدنيا العلم والعبادة،
وفي الآخرة الجنة.

وقال سفيان : الحسنة في الدنيا العلم والرزق
الطيب، وفي الآخرة الجنة.

This supplication is from the most comprehensive of
supplications of good. The Prophet ﷺ used to supplicate
with it abundantly. It is narrated that he ﷺ would supplicate
with it the most, and when he ﷺ would supplicate [with other
supplications], he ﷺ would combine it with them. The
supplication combines the good of this life and the hereafter.
al-Ḥasan said: The good in this life is knowledge and worship
and in the hereafter, paradise.

Sufyān said: The good in this life is knowledge and good,
wholesome provisions, and in the hereafter, paradise.

Ibn Rajab رحمه الله said:

**إن حبستم العام عن الحج،
فارجعوا إلى جهاد النفس
فهو الجهاد الأكبر.**

**If you are prevented from performing Hajj
this year, return to striving and exercising
self-restraint against your soul, for it is
the greater type of struggle.**

[لطائف المعارف (٥٥٧)]

The Messenger of Allāh ﷺ said:

مَنْ دَلَّ عَلَى خَيْرٍ
فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ

Whoever guides [someone] to
something good will have a reward
like the one who does it

[Ṣaḥīḥ Muslim (1893)]

[صحیح مسلم (۱۸۹۳)]

والله أعلم

وصلى الله وسلم على عبده ورسوله محمد وعلى آله وصحبه أجمعين

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