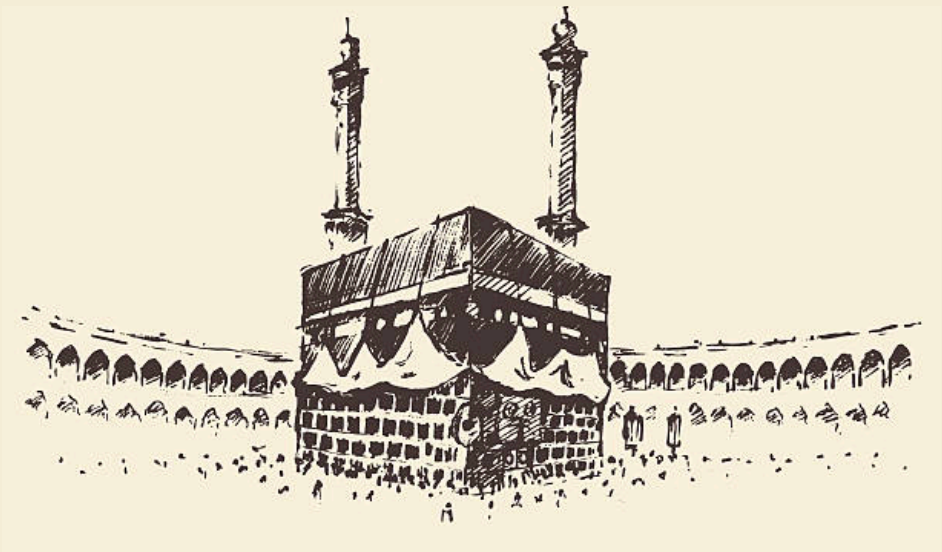




How should we celebrate Eid-ul-Adha & The First 10 days *of* Zul-Hijjah?



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May Allah ﷻ accept Moulana Mubarak
Saheb's efforts, May Allah ﷻ grant this
book acceptance and make it a means of
guidance for the entire ummah.

Sheykh Sajid Ibrahim Sufi
Founder of Madrasah Ihya-us-Sunnah



بسم اللہ الرحمن الرحیم

تحفہ دینی علی رسولہ الکریم

اُمّا بعد

ابھی کل برسوں میں عشاء کی نماز پڑھ کر مسجد سے باہر نکل ہی رہا تھا کہ ایک نوجوان تیزی سے چلتا ہوا میرے پاس آیا اور کہنے لگا کہ مولانا خدی الشیخ کے ان ابتدائی دس دنوں کی کیا فضیلت ہے؟ میں نے زبانی طور پر اس کو اپنے یادداشت کے مطابق کچھ بتلایا تو اس نے یوچھا اس بارے میں کوئی چھوٹی سی کتاب ہے جس کو میں خود پڑھوں اور اپنے دوستوں کو ^{مستفاد} سکھائوں۔ میں نے جواب میں کہا کہ میں تلاش کر کے آپ کو بتلا دوں گا۔ مسجد سے باہر نکل کر میرے دل میں یہ خیال آیا کہ اس مضمون پر ~~کوئی کتاب~~ (چھوٹی کتاب) ضرور ہونی چاہیے جس میں اس خیال کو علی جامع پیمانہ کی اہلیت نہیں رکھتا ہوں اس لئے مجھے انوسم ہی پورہ قارئین کا نام آج عشاء کی نماز کے بعد میرا نوجوان پڑوسی عالم مولی مبارک یوسف پٹیل کہہ اوراق اسی مضمون کے انگریزی زبان میں لکھ کر میرے پاس آیا اور اس نے پوچھا اسی کے سبب چند الفاظ بطور مقدمہ کے اس پر لکھ دوں اگرچہ میری اس طبع نکتہ کی عادت نہیں ہے مگر اس نوجوان کے شوق اور بہت تو دیکھ کر یہ چند ستریں لکھ دیا ہوں۔ جسے اس مضمون سے دو باتوں کی وجہ سے بہت فوٹی ہوئی، ایک تو اس وجہ سے کہ میری دلی عارفیہ جو اچھے اور ذکر پڑھتی ہوئی ہو سکتی، دوسری اس وجہ سے کہ نوجوان طبعاً طبعاً یہ دیکھ کر خدشہ اور اس کی ^{مستفاد} کا جزیرہ فروغ پا رہا ہے کیونکہ فی زمانہ اکثر نوجوان حادثی وسائل کی طرف زیادہ مائل ہو کر اس میں لگ جاتے ہیں اور دین کے خدمت جو ان کا اصلی فریضہ ہے اس سے غافل رہتے ہیں۔ اللہ تعالیٰ موصوف کہ اس سے بھی کو قبول فرمائے اور امت کے ہر فرد کے لئے خصوصاً نوجوان طبقہ کے لئے مفید اور بار آور فرمائیے آمین بجاہ نبی الامین ^{صلی اللہ علیہ وسلم}

احمد علی شاہ

مکمل ذی الحجہ ۱۴۳۱ھ
۱۸ نومبر ۲۰۰۹ء

Letter Translation

In the name of Allah, the Most Gracious the Most Merciful

We praise Him and send blessings upon the Noble Messenger ﷺ.

It was only yesterday or the day before yesterday that I had finished praying Isha Namaz and was coming out of the Masjid, when a youngster suddenly approached me and asked, 'Moulana Saheb, what are the virtues of the First 10 Days of Zul Hijjah?' I told him those which I remembered from the top of my head, and he asked me whether there was any book regarding these blessed days which he could read and show to his friends.

I replied that I shall look for it and then inform him. After I got out of the Masjid, I thought to myself that there should be a book regarding this, be it even a small one. I also regretted the fact that I'm not worthy enough to put this thought into practice. Just as I was in this thought, my young neighbour Mubarak Yusuf came to me with a few pieces of paper in his hand - an article regarding this very topic in English.

He requested that I write a few words, in the name of a foreword. Even though I am not in the habit of writing such things, the enthusiasm and interest of this youngster prompted me otherwise, hence I decided to write a few lines.

Two things made me extremely happy; one is that my aforementioned desire had been fulfilled; and secondly the eagerness shown by the youth, to fulfil the duties of Islam and the spreading of its message had started to prevail.

The reason being that in this day and age many youngsters are more inclined towards natural means, and they stay ignorant in the duties of their religion, which is their original obligation and responsibility.

May Allah accept the efforts of this named individual and make it beneficial and fruitful for every person of this Ummah, especially the youth, Ameen.

Hadhrat Moulana Umarji Saheb رحمہ اللہ

18th November 2009 (Zul Hijjah 1431)



How should we celebrate Eid ul Adha & the first 10 days of Zul Hijjah?

Allah has bestowed upon us bounties in great quantity, from the miraculous system of the mechanics of a body, to the astounding coordination of the universe, from the human digestive system to the method of photosynthesis in plants. Every single thing has its own reason as to why it has been created by The Almighty.

From amongst the many things Allah created - which holds little significance in words, yet in meaning and nature bears testimony to the power and greatness of Our Lord - are the months and how each of them are precious in their own perspective.

As the time of Hajj draws near, as much as the closing in of Eidul-Adha, festive sparks start to fly in Muslim homes “Nothing wrong in that,” the mind says - yet is celebrating a festival truly defined as ‘breaking the barrier’ and ‘exceeding set boundaries?’ We all know the answer.

We all know the disadvantages of ‘transient laws’ they never really are successful. Then, why do we make them ‘laws’ just for the festive days. Isn’t hijab an obligation for the whole year, or is there an exception for festive events? Are laws conveniently suspended during these blessed days? The answer to all this is no, yet we just fail to accept the fact time and time again that all this is beyond the boundaries of Islam.

Why? Simple answer is our love for the world is far greater than that of the Hereafter, thus not having the ability to distinguish between right and wrong. The darkness has overcome the light of Imaan in our hearts, making it difficult for the divine light to penetrate and spread within the individual.

The same manner in which Allah selected Ramadhan as the best of months, He chose the first 10 days of Zul Hijjah as the best of days. This period of time brings many benefits, such as the opportunity to correct one’s faults and make up for any deficiency, or anything that one might have missed.

Some may have missed the opportunity in Ramadhan. Each and every one of these special occasions involves some kind of worship through which the creation may draw closer to The Creator. Similarly, every one of these special occasions have some kind of blessing through which Allah grants His favour and mercy upon whomever He wills.

The delighted and triumphant believer is the one who makes the most of these unique months, days and hours endeavouring to draw closer to Allah through acts of worship. He will most likely be touched by the blessing of Allah and will feel the joy and pleasure of knowing that he is safe from the flames of Hell.

First 10 Days of Zul Hijjah

The 10 days of Zul Hijjah are the first 10 days of the 12th Islamic month. These are the very days when Muslims from all over the world participate in the annual pilgrimage of Hajj.

As the pilgrims continue to gain immeasurable rewards, does this mean to say that the nonpilgrims, who have not participated in this blessed journey, are to be isolated in this sanctified period? No, as previously mentioned, the greatness and generosity of The Almighty reaches its peak.

Those who have not been fortunate enough to go to this blessed journey, Allah has granted them also, a special opportunity to gain additional reward during these sacred days.

The days of Zul Hijjah have been honoured by it being mentioned in the Qur'an:

يَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ
مِّنْ بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ

‘..So that they may witness the things of benefit to them, and recite Allah's name during the appointed days, on every animal that Allah has provided for them. So, eat from it, and feed it to the afflicted poor.'

{Surah Hajj 22:28}

Many Commentators are of the opinion that 'Ayyame Ma'lumat' (Appointed Days) are the 1st 10 days of Zul Hijjah, because of the words of Ibn Abbas رضي الله عنه 'The appointed days are the first ten days of Zul Hijjah.'

[Bukhari]

In addition to this, Allah honoured them when he swears an oath by them in the Qur'an - and swearing an oath by something is indicative of its importance and great benefit. Allah ﷻ says, 'By the dawn; by the 10 nights'

[Al-Fajr 89:1-2]

Ibn Abbas رضي الله عنه, Qatadah رضي الله عنه, Ibn al-Zubayr رضي الله عنه, Mujahid رضي الله عنه, and others of the earlier and later generations said that this refers to the 1st 10 days of Zul Hijjah. Ibn Katheer رحمته الله, also relates this as 'the correct opinion.'

Rasulullah ﷺ said: 'On no days is the worship of Allah desired more than in the first ten days of Zul Hijjah. The fast of each of these days is equal to the fast of a whole year, and the Ibaadat (worship) of each of these nights is equal to the night of Laylatul Qadr.'

(Tirmidhi & Ibn Majah)

It is related by Hadhrat Ibn Abas رضي الله عنه, that Rasullulah ﷺ said: 'No days are as weighty with Allah and so liked by him for good deeds, than the first ten days of Zul Hijjah. So increasingly read Tasbeeh (Subhanallah), Tahleel (La ilaaha ilallah), Tahmeed (Alhamdulillah) and Takbir (Allahu Akbar).

The Day of Arafah

9th Zul Hijjah is known as Yaumul Arafah (The day of Arafah). There is no day superior in the sight of Allah than the Day of Arafah. On this day Allah descends to the nearest heaven, proud of His creation on the earth He says to those in heaven, 'Look at My servants. They have come from far and near, with hair dishevelled and faces covered with dust, to seek My mercy, even though they have not seen My chastisement.'

It is written in Fiqh-us-Sunnah, narrated by Hadhrat Jabir رضي الله عنه, that the Prophet ﷺ said, 'The ten days of the month of Zul Hijjah are the best days in the sight of Allah.' A man asked, 'Are these days better than an equivalent number of days that are spent fighting for the cause of Allah? The Prophet ﷺ answered, "They are better than an equivalent number of days spent fighting in the cause of Allah.

And there is no day better in the sight of Allah than the Day of 'Arafah. On this day Allah, the Almighty, descends to the nearest heaven, and He is proud of His slaves on Earth and says to those in heaven, 'look at My servants. They have come from far and near, with hair dishevelled and faces covered with dust, to seek my mercy, even though they have not seen my chastisement.

Far more people are freed from the Hellfire on the Day of 'Arafah than on any other day. ' Al-Mundhri رحمته الله said that this hadith was reported by Abu Ya'la رحمته الله, Al-Bazzar رحمته الله, Ibn Khuzaymah رحمته الله, and Ibn Hibban رحمته الله, in whose wording it is given here.

Ibn Al-Mubarak رحمته الله, reported from Sufyan Ath-Thawri رحمته الله, from Zubayr ibn 'Ali رضي الله عنه, who relates from Anas ibn Malik رضي الله عنه, that he said: The Prophet ﷺ spent the day at 'Arafah until almost sunset. Then he said, "O Bilal! Ask the people to be silent

and listen to me.' Hadhrat Bilal رضي الله عنه, stood up and asked the people to be quiet and listen to the Prophet ﷺ. When the people were quiet, the Prophet ﷺ said, 'O people, a little while ago Hadhrat Jibra'il came to me, presented me with salutations from Allah and informed me that Allah ﷻ has forgiven those who spend the Day at 'Arafah and those who stop at Mash'or ul - Haram, and that He has guaranteed their debts.' At this 'Umar ibn Al-Khattab رضي الله عنه, stood up and enquired, 'O Messenger of Allah, is this for us only?' The Prophet ﷺ answered, 'This is for you and for all those who will come after you until the Day of Judgment.' 'Umar رضي الله عنه, exclaimed, 'How blissful and wonderful Allah's bounty are!'

Muslim and others have reported from Hadhrat Aisha رضي الله عنها, 'that the Prophet ﷺ said, 'Allah frees far more people from Hellfire on the Day of 'Arafah than on any other day; and Allah comes closer this day and proudly says to the angels, 'What do these people desire and seek?'

Hadhrat Abu Darda رضي الله عنه, reported that the Prophet ﷺ said, 'On no other day does Shaytan feel as belittled, embarrassed, and angry as he does on the Day of 'Arafah.' The reason being that the mercy of Allah descends on this day and He The Almighty, grants forgiveness to the people for their major sins - except the day of the Battle of Badr, which witnessed far greater mercy of Allah descending upon people, consequently causing great grief and misery to Shaytan.

The Fast of 'Arafah

Fasting on the day of 'Arafah is a Mustahab (preferable) for those who are not performing Hajj. It is narrated from Abu Qatadah رضي الله عنه, that the Messenger of Allah was asked about fasting on the day of 'Arafah and he answered: 'It expiates for the past and coming years.' (Minor sins of the previous year and the following year are forgiven) **(Muslim)**

Al-Kasaani 'says in Badaa'i' al Sanaa'i' (2/76), which is a Hanafi book: With regards to fasting on the day of Arafah, for people other than those who are performing Hajj, it is mustahabb. The reason being that there are numerous ahaadeeth which recommend fasting on this day and due to it being superior to other days. That also applies to the pilgrim if it will not make him too weak to stand in Arafah and say du'a, because this is combining two acts of worship.

But if it will make him too weak, then it is makrooh, because the virtue of fasting on this day is something that may be made up in some other year, whereas the virtue of standing in Arafah and making du'a is something that is not achievable for most people, except once in a lifetime, therefore attaining that virtue (of standing in 'Arafah and making du'a) takes precedence.

Night of Eid ul Adha

To remain awake on the nights of Eid and worship is a source of great virtue and reward. Abu Umarah رضي الله عنه, related that Hadhrat Aisha رضي الله عنها reports that Rasulallah ﷺ said, "Whosoever stays awake and performs Ibadah (worship) on the nights of the two Eids with hope for abundant reward, his heart will not die on the day when all the hearts will be dead."

(Targheeb)

Hadhrat Mu'az ibn Jabal رضي الله عنه relates that Rasulallah ﷺ said, "Jannat is Wajib for those who stay awake with the intention of making Ibadah on the following nights; 8th 9th and 10th Zul Hijjah, the Night of Eidul Fitr and the Night of 15th Sha'ban."

(Targheeb)

Virtues of Qurbani

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ تَتَقَوُّيْ مِنْكُمْ كَذَلِكَ
سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ

'It is neither their meat nor their blood that reaches Allah; rather it is your piety that reaches Him.'

[22:37]

Hadhrat Aisha رضي الله عنها, narrates that Rasulallah ﷺ said; "There is nothing dearer to Allah during the days of Qurbani, than the sacrificing of animals.

The sacrificed animal shall come on the Day of Judgment with its horns, hair, and hooves to be weighed. The sacrifice is accepted by Allah before the blood reaches the ground. Therefore, sacrifice with an open and happy heart."

[Tirmidhi, Ibn Majah]

Hadhrat Zaid ibn Arqam رضي الله عنه, relates that the Companions of Rasulallah ﷺ asked, 'What is Qurbani?' He replied, 'It is the Sunnah of your father Hadhrat Ibrahim عليه السلام,' They asked again, 'What benefit do we get from it?' He answered, 'A reward for every hair for the sacrificed animal.' They asked, 'And what reward is there for animals with wool?' The Prophet ﷺ replied, 'A reward for every fibre of their wool.'

[Ibn Majah]

Eid ulAdha (Day of Sacrifice)

This festive occasion is celebrated after Hajj, on 10th Zul Hijjah and is generally held over a period of 3 days.

Islamic months begin at sunset on the day when the lunar crescent comes into sight after the new moon and can be viewed by the unaided eye.

Visibility is largely dependent on several factors which include weather conditions; the altitude of the moon at sunset; the closeness of the moon to the sun at sunset; the interval between sunset and moonset; atmospheric pollution and the quality of the eyesight of the observer etc. Hence, although the stages of the moon can be calculated accurately, the moon's visibility at a given place on Earth cannot be approximated in advance.

Thus, Eid has always been celebrated on different days in various areas of the world. Eid ul Adha is celebrated in commemoration of Hadhrat Ibrahim عليه السلام, who was ordered by Allah to sacrifice his first-born son.

ع

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يُبْنِيَ لِي فِي لُسْنَامِ أَيْ أَذْبَحَكَ فَنَظَرُ مَاذَا تَرَى
قَالَ يَأْتِي بِفَعْلٍ مَا تُؤْمَرُ سَاجِدِي إِنْ شَاءَ اللَّهُ مِنْ لَصِيدَيْنِ

The fulfilment of this righteous act signifies Hadhrat Ibrahim عليه السلام, faith in Allah, that he was ready to sacrifice his only son (at that time), so to fulfil the command of The Almighty.

A fresh start to the day begins with remembering Allah as always and standing in congregation once more after sunrise, in an open space, yet again to glorify Allah's name and express gratitude towards Allah for His infinite favours towards the creation.

Generally, we tend to visit the cemetery in remembrance of our beloved deceased and pray for their souls to rest in peace. The poor and needy are also kept in mind by showing them consideration and comfort. Thereafter, we all socialise and partake in the delicious food prepared by friends and family. Such warm, bliss and positive atmosphere is shared within the community.

Children are handed out sweets and gifts, beaming with delight. Imagine the immense reward Allah has kept in place for those who put a smile on their fellow companion!

All this slimmed down to one common denominator and that is to be always conscious of Allah, even on the day of Eid. So then why is it, that even when we are Allah-

Conscious, we still go beyond set boundaries and turn a blind eye towards the teachings of Shari'ah?

Have we become so engrossed in this world, that the hereafter has just become a fairytale or a bedtime story? We start the day with the remembrance of Allah, yet as the day grows old this gradually fades away and that's when Shaytan sits down and makes a laughing stock of our brothers and sisters who regrettably continue to commit sins not even realising they are sinning. May Allah protect us all from the evil whispers of Shaytan, Ameen.

Sunnats of Eid ulAdha

1. To rise as early as possible (in fact much of this night should be spent in worship).
2. To make Ghusl.
3. To use the Miswaak.
4. To apply Itr (Halaal, non-alcoholic perfume).
5. To wear one's best clothes, ensuring that it is within Shari'ah (Sunnah dress).
6. To go for Eid Salaah as early as possible.
7. To choose a separate route when returning from the Eid Salaah.
8. To walk for Eid Salaah. However, there is no harm in using any means of conveyance if the mosque is a distance away.
9. To recite the Takbeer audibly while walking to the Eid-Gah.
10. To read two rakat at home upon returning from the Eid-Gah, this is a forgotten sunnah which we should revive. Whoever revives a sunnah at the time of corruption of my ummah will get the reward of 100 Martyrs.

Hadhrat Buraidah رضي الله عنه reports:

'The Prophet ﷺ would not go out on Eidul Fitr until he had eaten and on Eidul Adha he would not eat until he had returned from salah.'

(Tirmidhi, Ibn Majah)

May Allah give us the tawfiq and understanding to follow in the footsteps of our beloved Nabi ﷺ, and to adapt his lifestyles in all walks of life. May He help us against our Nafs and Shaytaan and protect us from all sorts of trials and tribulations.

Ameen.

