



In the Name of Allah, Most Merciful and Compassionate

Dhu'l Hijjah is the twelfth month of the Islamic calendar. It is one of the four sacred months. The sacred months are Dhu'l Qadah, Dhu'l Hijjah, Muharram and Rajab. In this month Hajj is performed.

The first ten days of Dhu'l Hijjah are blessed days. Allah Most High Himself took oath for these days in the Holy Qur'an:

"By the Dawn, and the Ten Nights..." [Qur'an, Surat al-Fajr, 89.1-2]

Hzrat Abbas, Ibn al-Zubayr, Mujaahid and others of the earlier and later generations said that this refers to the first ten days of Dhul-Hijjah. Ibn Kathir said: "This is the correct opinion."
[Tafsir Ibn Kathir]

Fasting the First Nine Days, Especially the Day of `Arafah (9th Dhu'l Hijjah)

It is recommended to fast during the first nine days of Dhu'l Hijjah. (The tenth day is the day of Eid, and it is sinful to fast on this day.)

There are numerous ahadith in praise of fasting during Dhu'l Hijjah

Imam Ahmad and Nasa'i report from the Mother of Believers, Sayyida Hafsa (Allah be pleased with her) that,

The Messenger of Allah (blessings and peace be upon him) did not leave four things:

1. Fasting on `Ashura day [10th of Muharram]
2. Fasting [during] the ten days [of Dhu'l Hijjah] (i.e. fasting the first nine days of Dhu'l Hijjah)
3. Fasting three days of each month (13th, 14th and 15th of each Islamic month)
4. Praying two rak'ah [Sunnah] before the dawn (Fajr) prayer

[Ahmad, Nasai]

Hazrat Abu Qatada (Allah be pleased with him) related that the Messenger of Allah (blessings and peace be upon him, his family, and companions) said,

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“Fasting on the Day of `Arafah [9th of Dhu’l Hijjah] expiates two years of sins, one prior and one forthcoming. And fasting on the Day of `Ashura [10th of Muharram] expiates for the past year’s sins.”

[Muslim, Abu Dawud, Nasa’i, and Ibn Majah]

Spending Nights and Days In Prayer and Worship

It is especially recommended to spend some part of each of the nights (and days) of the first ten days of Dhu’l Hijjah in prayer and worship. [Nawawi, *Radd al-Muhtar `ala al-Durr al-Mukhtar*]

This is based on the Prophet’s (blessings and peace be upon him, his family, and companions) sayings.

“There are no days in which good works are more beloved to Allah than these days (meaning the first ten days of Dhu’l Hijjah)”

The Companions asked, **“Not even jihad in the path of Allah, O Messenger of Allah?”**
He said (peace and blessings of Allah be upon him):

“Not even jihad in the path of Allah, except for the one who goes forth with his life and wealth and does not return with any of it.” [Bukhari]

Ahmad and at-Tabarani record from Ibn 'Umar that the Messenger of Allah (sallallahu 'alaihi wa sallam) said,

"There is no day more honourable in Allah's sight and no act more beloved to Allah than those in these ten days. So say tahlil [Laa ilaaha illallaah (There is no deity worthy of worship except Allah)] , takbir [Allahu Akbar (Allah is the greatest)] and tahmid [Alhamdulillah (All praise is due to Allah)] a lot [in these days]."

[Ahmad]

Hazrat Abu Hurairah (Allah be pleased with him) relates that the Messenger of Allah (sallallahu 'alaihi wa sallam) said,

"There are no days more beloved to Allah for you to worship Him therein than the ten days of Dhu’l Hijjah. Fasting any day during it is equivalent to fasting one year and to offer salatul tahajjud (late-night prayer) during one of its nights is like performing the late night prayer on the night of power. [i.e. Lailatul Qadr]."

[Tirmidhi, Ibn Majah, and al-Baihaqi]

Hazrat Abu Hurayrah (Allah be pleased with him), the Messenger of Allah (sallallahu 'alaihi wa sallam) said:

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"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 worship of each of these nights is equal to the worship of Laylatul Qadr."

[Tirmidhi]

Eid-ul-Adha (Yawm an-Nahr)

The tenth day of Dhul-Hijjah is the day of Nahr (Yam an-Nahr)

It was recorded in a Hadith by Imaam Ahmad (in his Musnad vol: 4, no: 350) that the day of Nahr is the most virtuous day to Allah Ta'alah.

The Messenger of Allah (sallallahu alaihi wa-sallam) said:

"The greatest day of Hajj (Pilgrimage) is the Day of an-Nahr (Slaughtering)."

[Abu Dawood no: 1945]

The day of An-Nahr is also known as 'Eid al-Adha' meaning the festival of Sacrifice and it is one of the two festivals which Allah has granted to the Ummah of Prophet (sallahu alaihe wa-sallam).

Hazrat Anas (radhi allahu anhu) narrated,

"Allah's Messenger (sallallahu alaihi wa-sallam) came to Medina and the people of Medina in the days of Jahiliyyah had two days of play and amusement. So, Allah's Messenger (sallallahu alaihi wa-sallam) said:

"I came to you and you had in Jahiliyyah, two days of play and amusement. Allah has replaced something better for you. The Day of an-Nahr and the day of al-Fitr."

[Musnad Ahmad vol: 3, no: 103]

The Messenger of Allah (sallallahu alaihi wa-sallam) said:

"The day of al-Fitr, and the day of an-Nahr, and the days of at-Tashreeq (the three days after an-Nahr) are our days of Eid (festivity); and they are days of eating and drinking."

[Musnad Ahmad (no: 1945)]

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Qurbani (Sacrifice)

Qurbani (Sacrifice) is the Sunnah of Prophet Ibrahim (peace and blessings of Allah be upon him). It should be performed on 10th, 11th or 12th Dhu’l Hijjah.

Hazrat Zaid Ibn Arqam (Allah be pleased with him) narrates that companions asked our beloved Prophet (peace and blessings of Allah be upon him): “What is Qurbani ?”

Our beloved Prophet (peace and blessings of Allah be upon him) replied:

“It is Sunnah of your forefather Ibrahim (peace and blessings of Allah be upon him) “

The companions then asked: “What benefit do we get from it ?”

Our beloved Prophet (peace and blessings of Allah be upon him) replied:

“A good deed for every hair of the sacrificed animal”

The companions then asked: “What is the reward for animals with wool”

Our beloved Prophet (peace and blessings of Allah be upon him) replied:

“A good deed for every fibre of wool”

{Mishkat}

Our beloved Prophet (sallallahu alayhi wasallam) said regarding Qurbani:

"There is nothing more dear to Allah during the days of Qurbani than the sacrificing of animals. The sacrificed animal shall come on the Day of Judgement with its horn, 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."

[Tirmizi , Ibne Maajah]

Definition of Qurbani

Qurbani is a worship with goods and is Waajib upon every person who can afford it. To sacrifice a specific animal on a specific day for the sake of Allah for the intention to gain reward is called a Qurbani. Qurbani is Waajib upon every Muslim who is not a traveller and is the owner of Nisaab and is a free person.

Who is Qurbani Waajib upon ?

Just as Qurbani is Waajib upon all males it is also Waajib upon all females [Durr-e-Mukhtar]. Qurbani is not Waajib upon a traveller, however, if he wishes to perform it voluntarily, then he can do so and will gain reward [Durr-e-Mukhtar].

The owner of Nisaab means to have an excess in goods/valuables/currency of the value of 612.36 grams silver or 87.48 grams gold. [Durr-e-Mukhtar, Alamgiri].

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Ulema have given preference to the silver value, as this would encourage more people to perform Qurbani, so whoever has in addition to the basic necessities or is the owner of goods that equal to the value of 612.36 grams of silver etc. then according to Shari'ah that person is rich and Qurbani is Waajib upon them [Alamgiri]. (Currently calculates to just over R2000.00 – please check with your local Imaam or calculate using market silver/gold prices)

Time of Qurbani

The time of Qurbani is from the break of dawn of the 10th of Zil Hajj to sunset on the 12th of Zil Hajj, meaning three days and two nights. However, it is better to perform it in the morning of the 10th, then 11th, then 12th.

It is necessary to perform Qurbani at the time of Qurbani, therefore, if that much money or the same amount of goods to the value of an animal is given then the responsibility of Qurbani will not be fulfilled [Alamgiri].

If the time of Qurbani has passed then a Qurbani can no longer be performed and if you had purchased an animal for Qurbani then give it as Sadqah or give the amount of money equivalent to the value of a goat as Sadqah [Durr-e-Mukhtar, Alamgiri].

Rules of Qurbani

Once the conditions of Qurbani are fulfilled (as mentioned above), then to sacrifice one goat or sheep or lamb or one seventh of a camel, cow, buffalo is Waajib and no less than this can be performed. If a person's share of a large animal is less than one seventh then their share of the Qurbani will not count (meaning, if eight people are jointly sacrificing one large animal then only seven of these people's Qurbani will count). If there are less than seven people jointly performing Qurbani and the parts divided are equal to at least one seventh per person then the Qurbani will count.

Every person that is jointly performing Qurbani have to make the intention that they are doing it to gain reward and not just to gain the meat and therefore a person wanting to perform an Aqeeqah can also join in as this is done to gain reward [Radd-ul-Mohtar].

Method of performing Qurbani

The animal that is going to be sacrificed should be fed and given water. The knife that is going to be used should be sharpened beforehand, but not in front of the animal. The animal should be laid on it's left side with it's face pointing towards the Qibla and the person slaughtering the animal should put their right foot on the animal and quickly slaughter the animal using a sharp knife. Before slaughtering the animal, this Du'aa should be prayed;

"Inni Wajjahto Waj'hiya Lillazi Fataras Samaawaat'e Wal'arda Hanifaw Wamaa Anaa Minal Mushrikeena, inna Salaati Wa Nusooki Wa Mah'Yaaya Wa Ma'maati Lillahi Rabbil Aalameen. Laa Shareeka Lahu Wa Bizaalika Umirtu Wa Anaa Minal Muslimeena Allahumma Laka Waminka Bismillahi Allahu Akbar".

As soon as you finish praying the Du'aa, start cutting with the knife. If the Qurbani is from yourself then after slaughtering pray this Du'aa;

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"Allahumma Taqabbal Minni Kamaa Taqabbalta Min Khaleelika Ibraheema Alaihis Salaam Wa Habeebika Muhammadin Sallalaho Alaihi Wasallam"

When slaughtering cut all four veins (in the throat) or at least three veins and so that the knife reaches the back of the throat and it should not be cut more than that as it would cause unnecessary pain for the animal. As soon as the animal goes cold then cut the feet and take off the skin. If you have slaughtered the animal on behalf of someone then at the point where you pray "Minni" pray "Min Falaa" (meaning their name). If the animal is bought jointly and there are more than one person involved in the partnership of the animal such as a cow, camel, buffalo etc. then all their names should be said in place of 'Falaa'.

If someone else is performing the slaughter for you then it is better to be present.

Rules of meat and the skin

If the animal is bought jointly then the meat should be weighed and equally distributed. It should not be divided roughly because if it is divided un-equally then even if the person receiving less, forgives them it will not be forgiven as the right is as per Shari'ah [Radd-ul-Mohtar, Bahar-e-Shariat]. Then split your share into three parts and give one third to the poor as Sadqah, one third to your relatives and one third for yourself and eat the meat yourself and give some to your wife and children. If you have a lot of children and a large family then you can keep all the meat for yourself and if you so wish you can give all of it to Sadqah, however, it is better to keep one part for yourself.

If you have performed a Qurbani on behalf of a deceased person then the rule of the meat is the same, however, if the deceased had requested for the Qurbani then give all the meat away as Sadqah.

If the Qurbani is from a deceased person then the meat cannot be eaten by yourself nor can it be given to a rich person, but it is Waajib to give all the meat away as Sadqah [Bahar-e-Shariat]. It is Mustahhab for the person performing the Qurbani to eat the Qurbani meat as the first food of the day [Barraur-Raiq].

The meat of the Qurbani should not be given to Kaafir/Disbelievers.

The animal's skin, reins, saddle etc. should all be given in Sadqah. You can use the skin for yourself and make something out of it e.g. a leather bag or a mat for praying Namaaz on. However, you cannot sell the skin and use the money for yourself, if this is done then the money has to be given as Sadqah [Durr-e-Mukhtar, Radd-ul-Mohtar].

Nowadays people usually give the skins to Madressas, this is allowed and if you sell the skin with the intention to give the money to the Madressa then this is also allowed [Alamgiri, Bahaar-e-Shariat]. The meat of the Qurbani cannot be given to the person performing the Qurbani or skinning the animal as labour or salary. If however, you give it as a gift as you would do to friends then this is acceptable, but you cannot include it as a form of payment for his work [Hidaya].

There are many places where the skin is given to the Imaam. This should not be given as part of his salary but can be given as a gift or assistance [Bahaar-e-Shariat].

Which animals can be used for Qurbani

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Animals for Qurbani - Camel, cow, buffalo, goat, ewe (male or female), eunuch, large eunuch can all be used for Qurbani [Alamgiri].

Wild animals such as deer, white antelope, reindeer cannot be used to perform Qurbani. A sheep or lamb are included in the eunuch category.

Age of a Qurbani Animal

A camel must be at least five years old, a buffalo must be at least two years old and a sheep or lamb or goat at least a year old. If they are younger than this then the Qurbani will not count. However, if a lamb or a eunuch's young is so big at six months that by looking at it from a distance it looks to be a year old then it can be used for Qurbani [Durr-e-Mukhtar].

What should a Qurbani Animal be like ?

A Qurbani animal should be big and healthy and should not have any faults. If there is a small fault with the animal then the Qurbani will count but is Makrooh and if there is a big fault then the Qurbani will not count [Durr-e-Mukhtar, Radd-ul-Mohtar, Alamgiri].

If a bull has no horns from birth then it is allowed and if the horns have been broken upto the root then it is not allowed to use it for Qurbani and if they are a little broken then it is allowed [Alamgiri].

A blind, lame, cross-eyed, mad, cut-ears, cut-tailed, toothless, cut-teats, dried teats, cut nosed, deaf from birth, a hermaphrodite (where an animal's both sexual organ's exist), an animal that only eats impurities then all of these animals cannot be used for Qurbani [Durr-e-Mukhtar, Bahaar-e-Shariat].

If the illness is small and the lameness is not that bad so that the animal can walk upto the slaughter-house or the ears, nose etc. are less than a third cut then the animal can be used for Qurbani [Durr-e-Mukhtar, Hidayah, Alamgiri].

If you performed a Qurbani and found that there is a live born inside then that should also be slaughtered and can be made use of, and if the young inside is dead then it should be thrown away [Bahar-e-Shariat].

If after purchasing and before the Qurbani the animal give birth then the new-born should also be slaughtered and if it is sold then the money should be given away as Sadqah and if it is not slaughtered before the Qurbani then give it away live as Sadqah [Alamgiri, Bahaar-e-Shariat].

Just look at our master and king the Holy Prophet Hazrat Muhammad Mustapha Sallallohu Alaihi Wasallam's big heart and concern that he made a Qurbani on behalf of his Ummat and thought of us, therefore, if a Muslim can - then they should perform an additional Qurbani on behalf of the Holy Prophet then it would be a very good and fortunate act [Bahar-e-Shariat].

Takbeerat of Tashreeq

It is Wajib to recite Takbeerat of Tahreeq after every fardh Salaah, from Fajr of 9th Dhu’l Hijjah until the Asr prayer of the 13th of Dhul-Hijjah. Men should recite the tabkeers loudly and women in a soft voice.

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Hazrat Ali (radhi allahu anhu) used to make the Takbeer beginning after the Fajr prayer on the day of Arafat (9th Dhu’l Hijjah), until after the Asr prayer on the last day of at-Tashreeq (13th of Dhul-Hijjah).

The wisdom behind saying the Takbeer is that in the times of Jahiliyyah (pre-Islamic ignorance), they used to slaughter for their Taaghoots (false objects of worship). So the Takbeers were prescribed in order to indicate that the act of slaughtering is directed to Allah alone, and by mentioning only His Name.

The wording of Takbeer is as follows:

Allahu Akbar (Allah is the Greatest)
Allahu Akbar (Allah is the Greatest)
La ilaha illallahu (There is no God except Allah)
Wallahu Akbar (and Allah is the Greatest)
Allahu Akbar wa lillahil-Hamd (Allah is the Greatest and to Allah belongs all praises)

Trimming Hair and Nails During First 10 Days of Dhu’l Hijjah

It is Sunnah, for the one who want to offer a sacrifice, to refrain from cutting hair and nails and removing anything from skin, from the first day Dhu’l Hijjah until after sacrifice is offered, because the Prophet (peace and blessings of Allah be upon him) said:

"When you see the new moon of Dhu’l-Hijjah, if any one of you wants to offer a sacrifice, then he should stop cutting his hair and nails until he has offered his sacrifice."

According to another report he said:

"He should not remove (literally, touch) anything from his hair or skin."
(Muslim)

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Important day during Dhu'1 Hijjah

Day	Importance
3	Urs Hazrat Zia'uddeen Madani Radawi - Madinatul Munawwarah
6	Hazrat Kwaja Habib Ali Shah
7	Wisaal Imam Muhammad Baaqir - Madinatul Munawwarah
9	Day of Hajj
10	Eid-ul-Adha
11	Giyarwee Shareef - Sheikh Abdul Qadir Jilani
11	Urs Shaikh Baha'udeen Radawi - Daulat Abaad - Dakkan
11	Shahadat Hazrat Uthman Ghani - Madinatul Munawwarah
18	Urs Sayyidi A'le Rasool Ahmadi Mahrerwi - Mahrerah Shareef
18	Urs Moulana Sadrul Faazil Na'eemudeen Murarabadi - Muradabad
22	Urs Moulana Muhammad Abdul Aleem Siddique - Madinatul Munawwarah
26	Shahadat Hazrat Umar Farooq - Madinatul Munawwarah
27	Wisaal Hazrat Abu Bakr Shibili - Baghdad Shareef