

O Allah! Open the Doors of Your Mercy

Your Blessed Ten Days

A Compilation by the
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CONTENTS

<i>1. The Excellence of Dhu'l-Hijjah</i>	<i>3</i>
<i>2. The Fast of Youmul Arafah</i>	<i>4</i>
<i>3. The Eid Prayer</i>	<i>5</i>
<i>4. Animal Sacrifice</i>	<i>8</i>
<i>5. The Timing of Sacrifice</i>	<i>11</i>
<i>6. Sacrificial Animals</i>	<i>13</i>
<i>7. The Etiquettes of Sacrifice</i>	<i>16</i>

THE EXCELLENCE OF DHU'L-HIJJAH

Dhu'l-Hijjah is the last month of the Islamic calendar. It literally, means "Hajj." It goes without saying that the great annual worship of Hajj is what gives this month its significance. Some specific merits and rules relevant to this month are mentioned as hereunder:

The First Ten Days

The first ten days of Dhu'l-Hijjah are amongst the most magnificent days of the Islamic calendar. The Messenger of Allah (*Peace be upon Him*) has said, "*One fast during these days is equal to the fasting of one complete year, and the worship of one night during this period is equal to the worship in Lailatul Qadr.*"¹

Every Muslim is required to use this wonderful opportunity to perform as much *Ibadah* (acts of worship) of Allah, as he or she can.

The 9th day of Dhu'l-Hijjah

The 9th day of Dhu'l-Hijjah is called "*Youmul Arafah*" (The Day of Arafah). This is the day when the *Hujjaaj* (pilgrims of Hajj) assemble on the plain of Arafat – some six miles away from Makkah al-Mukarramah – and perform the most essential part of the prescribed rites of Hajj – the '*Wuqoof of Arafat* (the stay at Arafat).

¹ Recorded by At-Tirmidhi & Ibn Majah

THE FAST OF YOUMUL ARAFAH

For those not performing Hajj, it is *Sunnah* to fast on this day, as per their own native calendar. It sometimes occurs that 9 *Dhu'l-Hijjah* falls on different days in other countries according to the sighting of the moon. In such instances, Muslims are required to observe *Youmul Arafah* according to the lunar dates of their own country.

The fast of *Youmul Arafah* has been emphasized by Allah's Messenger as a *Sunnah* act. He (*Peace be upon Him*) said: "*Fasting the day of Arafah expiates (the sins of) the previous year and the coming year.*"²

² Recorded by Muslim

THE EID PRAYER

Anas (*May Allah be pleased with him*) reports that when the Prophet (*Peace be upon him*) arrived in Madinah, the Medinans had (reserved) two days for festivities. Upon enquiry he was told that in the days of ignorance, they would have games on these two days. The Prophet (*Peace be upon him*) then said: “In lieu of these, Allah has granted you something better. These are Eid al-Fitr and Eid al-Azha.”³

A special prayer known as the Eid prayer is offered on both these days. Two *Rakahs* (unit) Eid Prayer is *Sunnah Al Muakkadah* (the emphasized *Sunnah*), wherein the Qur'an is recited aloud. Its time commences at early morning: In the first *rakah*, seven extra *takbir* (i.e. Allahu Akbar), are made after the *Tawjeeh* (traditional praise), and in the second *Rakah*, five extra *takbir* are made before reciting the *Surah Al Fatihah*. A sermon follows at the end of prayer.

One can offer the Eid prayer without a sermon or give a sermon before prayer; It is, nevertheless, undesirable.

The Parts of Sunnah

1. Taking a bath and doing *Miswak*.
2. Dressing up with one's best clothes.
3. Wearing perfume.

³ Recorded by Abu Dawood

4. Taking dates or (any) sweet before going for the Eid-al-Fitr Prayer. It is also recommended not to do breakfast before the Eid al-Azha prayer. Should you be sacrificing an animal, it is better to take its meat after prayer.
5. Offering prayer at the Idgah.
6. Going walking to prayer.
7. Taking different routes when leaving to prayer and returning.
8. Offering the Eid al-Fitr charity before the Eid prayer.
9. Reciting the *Takbir* on the way to prayer.

How to offer the Eid Prayer

Both Eid Prayers are *Sunnah Al Muakkadah*. Their time commences at early morning. As described earlier, in the first *rakah*, seven extra *takbir* are made after *Takbir Tahreemah* and *Tawjeeh*; and in the second *rakah*, five extra *takbir* are made before reciting *Surah Al Fatihah*. While doing so, it is *sunnah* to raise hands to the level of the ears. Between every *takbir*, it is desirable to say:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

In the last *takbir* however, one should not recite the words given above; but instead recite *Surah Al Fatihah* aloud, followed by another *Surah* from the Qur'an. It is desirable to recite *Surah Qaaf* or *Al-A'laa* in the first *rakah*, and *Surah Al Qamar* or *Al-Ghashiya* in the second *rakah*. It is *sunnah* to deliver a sermon in two parts after prayer.

Commands with regards Eid al-Azha

The commands are quite similar to those governing Eid al-Fitr. The Prayer for both the Eids is identical. On Eid al-Azha, one is recommended to have breakfast after Prayer. In his sermon, the Imam should guide the congregation on animal sacrifice.

Eid al-Azha prayer may be offered until 12 Dhu'l-Hijjah. It is *Sunnah* to say *Takbir Tashriq* once from the morning of 9 Dhu'l-Hijjah to 13 Dhu'l-Hijjah Asr, whether one prays in congregation or alone, whether being a traveler or a resident, being ill, male or female, or in a town or village. It is *sunnah* on everyone. Likewise, it is recommended by the *sunnah* to say the *takbir* while sacrificing the animal. This is known as *Takbir Tashriq*.

Takbir Tashreeq

Here is the *Takbir Tashriq*:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ.

اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدَهُ، أَعَزَّ جُنْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

ANIMAL SACRIFICE

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ ۚ

“And for all religion We have appointed a rite [of sacrifice] that they may mention the name of Allah over what He has provided for them of [sacrificial] animals.”⁴

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ

“We have made the sacrifice of camels and cows among the salient features of (the Deen) of Allah. There is benefit in it for you.”⁵

لَّن يَنَالِ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۚ وَبَشِّرِ الْمُحْسِنِينَ

“Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good.”⁶

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

“So pray to your Lord and sacrifice [to Him alone].”⁷

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

“Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.’”⁸

⁴ Surah Al Hajj: 34

⁵ Surah Al Hajj: 36

⁶ Surah Al Hajj: 37

⁷ Surah Al Kauthar: 2

عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا عَمِلَ آدَمِيُّ مِنْ عَمَلٍ يَوْمًا لَنَحْرٍ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدِّمِ إِنَّهَا لَتَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَظْلَافِهَا وَإِنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ مِنَ الْأَرْضِ فَطَبِّئُوا بِهَا نَفْسًا.

Narrated 'Aishah (May Allah be pleased with her) that the Messenger of Allah (Peace be upon him) said: "A human does no action from the actions on the day of Nahr more beloved to Allah than the spilling blood (of the sacrificial animal). On the Day of Judgment, it will appear with its horns, and hair, and hooves, and indeed the blood will be accepted by Allah from where it is received, before it even falls upon earth, so let your heart be delighted in it."⁹

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُضَحِّي بِكَبْشَيْنِ وَأَنَا أُضَحِّي بِكَبْشَيْنِ.

Narrated Anas bin Malik (May Allah be pleased with him), "The Prophet (Peace be upon him) used to offer two rams as sacrifices, and I would also offer two rams."¹⁰

عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْكَفَأَ إِلَى كَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا بِيَدِهِ. تَابَعَهُ وَهَيْبٌ عَنْ أَيُّوبَ. وَقَالَ إِسْمَاعِيلُ وَحَاتِمُ بْنُ وَرْدَانَ عَنْ أَيُّوبَ عَنْ ابْنِ سِيرِينَ عَنْ أَنَسٍ.

Narrated Anas (May Allah be pleased with him), "Allah's Messenger (Peace be upon him) came towards two horned rams having black and white colors and slaughtered them with his own hands."¹¹

⁸ Surah Al-An'aam: 162

⁹ Recorded by At-Tirmidhi

¹⁰ Recorded by Al-Bukhari

¹¹ Recorded by Al-Bukhari

عَنْ أَنَسٍ: قَالَ ضَحَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ أَمْلَحَيْنِ، فَرَأَيْتُهُ وَاضِعًا قَدَمَهُ
عَلَى صِفَاحِهِمَا يُسَمِّي وَيُكَبِّرُ، فَذَبَحَهُمَا بِيَدِهِ.

Narrated Anas, "The Prophet (*Peace be upon him*) slaughtered two rams, black and white in color (as sacrifice), and I saw him putting his foot on their sides and mentioning Allah's Name and *takbir* (Allahu Akbar). Then he slaughtered them with his own hands."¹²

The Prophet (*Peace be upon him*) has said: "On the day of sacrifice during Hajj, the best act in the sight of Allah is the animal sacrifice by men. On the Day of Judgment, the sacrificial animal will appear in its original form. Before its blood is spilled, it reaches Paradise."¹³

He (*Peace be upon him*) also said: "The one who has the means and yet fails to do animal sacrifice should not approach the place of our congregational prayer."¹⁴

This is highly recommended by the Sunnah for:

Every sane adult Muslim who can afford it, on behalf of his family or one family member.

¹² Recorded by Al-Bukhari

¹³ Recorded by At-Tirmidhi

¹⁴ Recorded by Ibn Maajah

THE TIMING OF SACRIFICE

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ فَقَالَ: " لَا يَذْبَحَنَّ أَحَدٌ حَتَّى يُصَلِّيَ "

Allah's Messenger (*Peace be upon Him*) delivered an address on the day (of *Nahr*) in which he said: "None of you should offer sacrifice of animals until he has completed the ('Eid) prayer."¹⁵

عَنْ أَنَسِ بْنِ مَالِكٍ — رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا ذَبَحَ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلَاةِ فَقَدْ تَمَّ نُسُكُهُ، وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ "

Narrated Anas bin Malik (*May Allah be pleased with him*): "The Prophet (*Peace be Upon Him*) said, 'Whoever sacrificed before the prayer, he just slaughtered it for himself, and whoever slaughtered it after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims.'¹⁶

جُنْدَبُ بْنُ سُفْيَانَ قَالَ: شَهِدْتُ الْأَضْحَى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَعُدْ أَنْ صَلَّى وَفَرَغَ مِنْ صَلَاتِهِ سَلَّمَ فَإِذَا هُوَ يَرَى لَحْمَ أَضَاحِيٍّ قَدْ ذُبِحَتْ قَبْلَ أَنْ يَفْرُغَ

¹⁵ Recorded by Muslim

¹⁶ Recoded by Bukhari & Muslim

مِنْ صَلَاتِهِ فَقَالَ: مَنْ كَانَ ذَبَحَ أُضْحِيَّتَهُ قَبْلَ أَنْ يُصَلِّيَ أَوْ نُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى
وَمَنْ كَانَ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللَّهِ "

Jundab bin Sufyan (May Allah be pleased with him) reported: *"I was with Allah's Messenger (Peace be Upon Him) on the day of 'Eid al-Azha. While he had not returned after having offered (the Eid prayer) and finished it, he saw the flesh of the sacrificial animals which had been slaughtered before he had completed the prayer. Thereupon he (the Prophet) said: 'The one who slaughtered his sacrificial animal before his prayer or our prayer (i.e., Eid), he should slaughter another one instead, and he who did not slaughter, he should slaughter by reciting the Name of Allah.'"*¹⁷

Its timing commences from the *Fajr* of 10 Dhu'l-Hijjah until a little before the sunset of 13 Dhu'l-Hijjah. It is better to do so on 10 Dhu'l-Hijjah, and then on 11, 12 or 13 Dhu'l-Hijjah.

It is desirable to do it at early morning, though one may do so at night as well. If the Eid prayer is held at several places in a town, it is permissible to sacrifice animal any time after the Prayer is held anywhere at the town.

¹⁷ Recorded by Muslim

SACRIFICIAL ANIMALS

It is permissible to sacrifice camel, cow, buffalo or goat.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ ۚ

“And for every nation all religion We have appointed a rite [of sacrifice] that they may mention the Name of Allah over what He has provided for them of [sacrificial] animals.”¹⁸

Wild animals are not permissible;

A goat may be sacrificed by one person;

Whereas seven persons may have their shares in a camel, a cow or a buffalo.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نَتَمَتُّعُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعُمْرَةِ
فَنَذْبَحُ الْبَقْرَةَ عَنْ سَبْعَةٍ نَشْتَرِكُ فِيهَا.

Jabir bin Abdullah (May Allah be pleased with him) reported:
“We performed Hajj Tamattu along with Allah’s Messenger (Peace be upon Him) and we slaughtered a cow on behalf of seven persons sharing in it.”¹⁹

¹⁸ Surah Al Hajj: 34 (An’aam means The Cattle which means Camel, Cow, Goat)

¹⁹ Recorded by Muslim

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: نَحَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحُدَيْبِيَّةِ
الْبَدَنَةَ عَنْ سَبْعَةٍ وَالْبَقَرَةَ عَنْ سَبْعَةٍ

Narrated Jabir ibn Abdullah: "We sacrificed along with the Messenger of Allah (*Peace be upon Him*) at Al-Hudaybiyyah, a camel for seven and a cow for seven people."²⁰

Conditions for Sacrifice

A camel should be five years old;

A cow or a buffalo should be more than two years old;

The goat should be more than two year old;

And the same holds good for a lamb.

The sacrificial animal should be free of every defect. If it does not have horns by birth, it is fit for sacrifice. If it is with broken horns, it may be sacrificed as well. However, if its horn is broken completely, it is not fit for sacrifice.

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَفَعَهُ قَالَ: لَا يُضَحَّى بِالْعَرَجَاءِ بَيْنَ ظَلْعُهَا وَلَا بِالْعَوْرَاءِ بَيْنَ عَوْرُهَا
وَلَا بِالْمَرِيضَةِ بَيْنَ مَرَضُهَا وَلَا بِالْعَجْفَاءِ الَّتِي لَا تُنْقِي.

Narrated Al-Bara' bin 'Azib:

²⁰ Recorded by Abu Dawood

A Marfu' narration (from the Prophet *Peace be upon him*), saying: "A crippled animal whose limp is obvious is not to be slaughtered as sacrifice, nor an animal with a bad eye whose blindness is obvious, nor a sick animal whose sickness is obvious, nor an emaciated animal that has no marrow (in its bones)."²¹

عَنْ عُبَيْدِ بْنِ فَيْرُوزَ، قَالَ سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ مَا لَا يَجُوزُ فِي الْأَضَاحِي فَقَالَ قَامَ
فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصَابِعِي أَقْصَرُ مِنْ أَصَابِعِهِ وَأَنَامِلِي أَقْصَرُ مِنْ
أَنَامِلِهِ فَقَالَ " أَرْبَعٌ لَا تَجُوزُ فِي الْأَضَاحِي الْعَوْرَاءُ بَيْنَ عَوْرَتَيْهَا وَالْمَرِيضَةُ بَيْنَ مَرَضَتَيْهَا
وَالْعَرَجَاءُ بَيْنَ ظَلْعَيْهَا وَالْكَسِيرُ الَّتِي لَا تَنْقَى ". قَالَ قُلْتُ فَإِنِّي أَكْرَهُ أَنْ يَكُونَ فِي السِّنِّ
نَقْصٌ . قَالَ " مَا كَرِهْتَ فَدَعُهُ وَلَا تُحَرِّمَهُ عَلَى أَحَدٍ ". قَالَ أَبُو دَاوُدَ لَيْسَ لَهَا مُخٌ .

Narrated Ubayd ibn Firuz:

I asked al-Bara' ibn Azib: What should be avoided in sacrificial animals? He said:

The Messenger of Allah (Peace be upon him) stood among us, and my fingers are smaller than his fingers, and my fingertips are smaller than his fingertips. He said (pointing with his fingers): Four (types of animals) should be avoided in sacrifice: A One-eyed animal which has obviously lost the sight of one eye, a sick animal which is obviously sick, a lame animal which obviously limps and an animal with a broken leg with no marrow. I also detest an

²¹ Recorded by At-Tirmidhi

animal which has defective teeth. He said: Leave what you detest, but do not make it illegal for anyone.

Abu Dawud said: (By a lean animal mean) and animal which has no marrow.

A castrated animal is permissible for this purpose. However, a blind animal is not fit. The same applies to a one-eyed animal or a lame one that cannot walk up to the slaughter house.

It is not lawful to sacrifice an animal without ears or tail and if these parts are mostly cut off. A toothless animal is also not fit. An animal without ears by birth is not fit either.

How to use Sacrificial Meat and Skin

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

“And the camels and cattle We have appointed for you as among the symbols of Allah; for you therein is good. So mention the name of Allah upon them when lined up [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy and the beggar. Thus have We subjected them to you that you may be grateful.”²²

It is better to divide sacrificial meat into three portions:

1. One for charity,
2. One for family, and
3. One for the kin and friends.

One may retain all the meat for himself or his family.

If the sacrifice is by way of a vow, one may not consume its meat. Rather, all of it should be given in charity.

The person making the sacrifice may have the animal skin for his own use or may give it as a gift. However if he sells it, price should be given in charity. It is not permissible to pay the butcher out of the price of sacrificial meat or skin.

²² Surah Al Hajj: 36

ETIQUETTES OF QURBANI (SACRIFICE)

عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ كَانَ لَهُ ذَبْحٌ يَذْبَحُهُ فَإِذَا أَهْلَ هِلَالِ ذِي الْحِجَّةِ فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ شَيْئًا حَتَّى يُضَحِّيَ

Umm Salama, the wife of Allah's Apostle (*Peace be upon him*), reported Allah's Messenger (*Peace be upon him*) to have said:

*He who has a sacrificial animal with him whom (he intends) to offer as sacrifice, and he enters the month of Dhu'l-Hijja, he should not get his hair cut or nails trimmed until he has sacrificed the animal.*²³

عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا رَأَيْتُمْ هِلَالَ ذِي الْحِجَّةِ وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ فَلْيُمْسِكْ عَنْ شَعْرِهِ وَأَظْفَارِهِ "

Umm Salama reported (these words) directly from Allah's Messenger (*Peace be upon him*):

*If anyone has in his possession a sacrificial animal to offer as a sacrifice (on 'Id al-Adha), he should not get his hair cut and nails trimmed after he has entered the first days of Dhu'l Hijja.*²⁴

²³ Recorded by Muslim

²⁴ Recorded by Muslim

One should do so with his own hands. If he cannot, he may take someone's help.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَانَ يُضَحِّي بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَيْنِ، وَوَضَعَ رِجْلَهُ عَلَى صَفْحَتَيْهِمَا، وَيَذْبَحُهُمَا بِيَدِهِ.

Narrated Anas:

The Prophet (Peace be upon him) used to offer as sacrifices, two horned rams, black and white in color, and used to put his foot on their sides and slaughter them with his own hands.²⁵

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَحَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُدْنَهُ فَنَحَرَ ثَلَاثِينَ بِيَدِهِ وَأَمَرَنِي فَنَحَرْتُ سَائِرَهَا .

Narrated Ali ibn AbuTalib:

When the Messenger of Allah (Peace be upon him) sacrificed the camels, he sacrificed thirty of them with his own hand, and then commanded me (to sacrifice them), so I sacrificed the rest of them.²⁶

²⁵ Recorded by Bukhari

²⁶ Recorded by Abu Dawood

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