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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the name of Allah, the Compassionate, the Merciful.

Al Kawthar Academy
"the abundance of good"

Chapter 7 – Chapter of the virtues of deeds in the days of Tashreeq

(كتابُ العيدين - كتابُ العيدين)

Narrated Ibn Abbas (رضي الله عنه):

The Prophet (صلى الله عليه وسلم) said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul Hijjah)." Then some companions of the Prophet (صلى الله عليه وسلم) said, "Not even Jihad?" He replied, "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things." [Hadeeth 534, al Tajrid al Sarih]

Shaykh Abu Yusuf Riyadh ul Haq commented on this hadeeth in [Lesson 124](#) of the Abridged Saheeh al-Bukhari series which was delivered on 31st March 2006. A comprehensive commentary of this hadeeth is presented in the lecture. This document contains some brief notes from the lesson about the virtuous days of Dhul Hijjah.

Dhul Hijjah is the final month of the Islamic calendar and is the important month when Hajj takes place. The first 10 days of this month are blessed as is evident from the above hadeeth.

9th Dhul Hijjah is important because it is the Day of Arafah (not the Day of 'Arafat' as 'Arafat' is the plain and the day is known as Yaum –al-Arafah), when the Hujjaj stand on the plain of Arafat. The Prophet (صلى الله عليه وسلم) said that all sins of the past and coming year are forgiven if a person fasts on this day. Apart from the penultimate year of his life the Prophet (صلى الله عليه وسلم) would fast on this day. In that year he drank milk in front of people so they knew he wasn't fasting.

The 10th of Dhul Hijjah is the day of Sacrifice and is also the day of Eid. It is the first day of *Tashreeq*. Due to the blessed nature of the 10th day, the following three days are blessed. In total

there are 4 days of *Tashreeq* – 10th, 11th, 12th and 13th. It is in the days of *Tashreeq* that the *Takbeer* is recited loudly after every congregational salah. The ruling of when the *Takbeer* is to be recited according to the major schools of fiqh is mentioned below following the commentary of Hadeeth 535.

From Hadeeth 534, we learn that there are no good deeds done at any other time in the year that are superior to the first 10 days of Dhul Hijjah, not even jihad except if a person is martyred.

Imam Tirmidhi (رحمة الله عليه) narrates that there are no deeds which are more beloved to Allah than those done during these 10 days. These are the most virtuous of deeds. Some Ulama state that these 10 days are more virtuous than Ramadhan except the last 10 days of Ramadhan due to the presence of Laylatul Qadr. Other Ulama say that these 10 days of Dhul Hijjah are the most virtuous in the year other than Ramadhan. This is a valid difference of opinion. There are narrations that one should excessively recite *Takbeer* in these 10 days.

There are other narrations related to this hadeeth with more explanatory wordings about how no deed can match a deed performed in these 10 days not even Jihad.

Although the chapter heading is about *Tashreeq*, the hadeeth is about deeds performed in the first 10 days – this shows the genius of Imam Bukhari (رحمة الله عليه). There are 2 explanations for this:

1. Close proximity – when something is close to something blessed, it also becomes blessed. For example, Jerusalem is blessed due to the presence of Masjid al-Aqsa. Allah says in the Holy Qur'an:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things) [17:01]

Hence, this verse shows how the precincts of Masjid al-Aqsa are blessed due to the close proximity of the Masjid. Similarly, the days of *Tashreeq* are blessed due to being in close proximity to the first 10 days.

2. A second clearer reason for including this chapter heading with the hadeeth is that the first 10 days can be considered to be blessed due to the day of Eid which is the climax of Hajj. Eid is also a day of *Tashreeq*, although it is more commonly known as Eid-al-Adha. The 10th day is the pivot to which the other days are connected and are blessed as a result.

Chapter 8: Chapter of *Takbeer* during the days of Mina and when setting out for Arafat

Narrated Muhammad bin Abi Bakr Al-Thaqafi:

‘While we were going from Mina to 'Arafat, I asked Anas bin Malik (رضى الله عنه), about Talbiyah, "How did you use to say Talbiyah in the company of the Prophet (صلى الله عليه وسلم)?" Anas said: "People used to say Talbiyah and their saying was not objected to and they used to say *Takbeer* and that was not objected to either.” [Hadeeth 535, al Tajrid al Sarih]

Imam Bayhaqi (رحمة الله عليه) mentions a narration in his sunan about reciting *Takeer* excessively during the days of Mina. The *Takbeer* should be recited by everyone not just the Hujjaj.

Allahu akbar, Allahu akbar, la ilaha illallahu, wallahu akbar, Allahu akbar, wa lillahilhamd

Allah is the Greatest, Allah is the Greatest, There is no deity but Allah, and Allah is the Greatest, Allah is the Greatest and to Him belongs all praise

We learn from Hadeeth 535 that *Takbeer* should be recited as much as possible during the days of Mina and Hajj. Once a person puts on the ihram, it is consecrated (and the person actually enters the state of ihram) by reciting the *Talbiyah*:

Labbaik Allahumma Labbaik. Labbaik La Shareeka Laka Labbaik. Innal-Hamda, Wan-Nimata, Laka wal Mulk, La Shareeka Laka

Here I am at Thy service O Lord, here I am. Here I am at Thy service and Thou hast no partners. Thine alone is All Praise and All Bounty, and Thine alone is The Sovereignty. Thou hast no partners.

The Hujjaj should repeat this as much as possible. However, one is also encouraged to recite the *Takbeer*.

From this hadeeth we establish that Anas bin Malik (رضى الله عنه) said that at the time of the Prophet (صلى الله عليه وسلم) those that wanted to say *Takbeer* would do so, and those that wanted to say the *Talbiyah* would do so – neither were disapproved of.

There is a point as to when those in ihram have to stop saying the *Talbiyah* – according to the majority of scholars the Hujjaj should stop reciting it on the 10th day of Dhul Hijjah (Eid day) when they cast their stones at *jamaraat*. According to Imam Malik (رحمة الله عليه), the Hujjaj should stop saying the *Talbiyah* at midday on the Day of Eid.

There is another *sunnah* practice to say the *Takbeer* after *fardh* prayers. There are complex laws

which govern this practice. A summary of the opinions of the major schools of *fiqh* are as follows:

- According to Imam Ahmad ibn Hanbal (رحمة الله عليه), this practice is *sunnah* after congregational prayers.

According to Imam Abu Hanifah (رحمة الله عليه) the practice is *wajib* for all those that have performed prayers in congregation and one is sinful if one doesn't say the *Takbeer* after these congregational Fardh prayers.

- For the Hanafi and Hanbali schools of thought, this practice of saying the *Takbeer* is for a total of 23 prayers, from Fajr on the 9th to Asr on the 13th.

- According to Imam Malik (رحمة الله عليه), it is a recommended practice and one is allowed to say the *Takbeer* after individual prayers too, and the practice is from *Dhuhr* salah on Eid (10th) till Asr on the 13th of Dhul Hijjah.

- According to Imam Shafi (رحمة الله عليه), this practice is allowed after *nafl*, *sunnah*, *janazah* prayers, individual prayers as well as congregational and the practice is for 24 prayers.

There are different ways of saying *Takbeer*. Also, according to all Ulama except Imam Abu Hanifah (رحمة الله عليه) the *Takbeer* should be recited loudly on the way to the *musalla* for Eid salah.

However, Imam Abu Hanifah (رحمة الله عليه) says it is preferred to recite it silently but this is just a preference and for those following the Hanafi school of thought - it is still permissible to say the *Takbeer* loudly. In Surah al Baqarah, after mentioning the fast, Allah (سبحانه وتعالى) says:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

Ramadhan is the (month) in which was sent down the Quran, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put you through difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful [2:185]

- in this verse, where Allah says “and to glorify him”, the Ulama say that this reference is to the *Takbeer*, both for Eid-al-Fitr and Eid-al-Adha.

The reason for repeating the *Takbeer* is because the *mushrikeen* would sacrifice animals in the names of their false gods on days of festivities – by repeatedly saying the *Takbeer* it is a reminder that on the day of Eid animals are only sacrificed in the name of Allah (سبحانه وتعالى).

Imam Abu Hanifah (رحمة الله عليه) says that the *Takbeer* should only be recited on Eid-al-Adha. The other Hanafi scholars say it can be recited on both Eids.

In the Shafi school of thought, there are some very long and beautiful *Takbeers*. It is permissible to say these according to the Hanafi school of thought.

Brief notes extracted from:
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by Shaykh Abu Yusuf Riyadh ul Haq
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