

DHUL-HIJJAH · 01 OF 08 The Ten Days & the ‘Īds العَشْرُ For those not on pilgrimage. The best days of the year, and what is done in them at home.	02 The first ten No days are more beloved to Allah for righteous deeds than these — not even striving in His path, save one who goes out with himself and his wealth and returns with neither. Bukhārī · ṣaḥīḥ — the ḥadīth of Ibn ‘Abbāsؓ — WHAT TO FILL THEM WITH Fast the first nine, or as many as you can. The ninth is the most emphasised. Say takbīr, tahlīl and taḥmīd abundantly and aloud, in the markets and the streets. Give charity daily, however little. Read the Qur’ān with a fixed daily portion. Pray the night prayer, and guard the sunan of the day. Settle what is between you and others — debts, and severed ties of kinship. Ahmad · ṣaḥīḥ — Ibn ‘Umar and Abū Hurayrah would go out to the market saying takbīr, and the people would say it with them. If you intend to sacrifice: from the sighting of the new moon until the animal is slaughtered, take nothing from your hair, nails or skin. Muslim · ṣaḥīḥ. Binding per S and Ḥb; disliked but permitted to break per Ḥ and M.	03 The fast of ‘Arafah The ninth of Dhul-Hijjah. Its fast expiates the year before it and the year after it. Muslim · ṣaḥīḥ For those not in ‘Arafah. The pilgrim standing there does not fast — the Prophet ﷺ stood that day not fasting, and drank milk in the people’s sight. Fast by the local sighting where you live; differing from the pilgrims’ day is no fault. A day of du‘ā above all others, whether fasting or not. Bukhārī, Muslim · ṣaḥīḥ DAYS IT IS FORBIDDEN TO FAST The day of ‘īd al-Fiṭr. The day of ‘īd al-Adḥā — the tenth. The days of tashrīq — the 11th, 12th and 13th, “days of eating, drinking and remembrance of Allah.” Bukhārī, Muslim · ṣaḥīḥ The only exception: a pilgrim performing tamattu’ who found no ḥady may fast the days of tashrīq, as recorded of Ibn ‘Umar and ‘Ā’ishah. Bukhārī · ṣaḥīḥ	04 Takbīr THE WORDING اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ Allāhu akbar, Allāhu akbar, lā ilāha illallāh, wallāhu akbar, Allāhu akbar, wa lillāhil-ḥamd The wording of Ibn Mas‘ūd, recorded by Ibn Abī Shaybah · authentic. Threefold and other wordings are also reported; no one form is binding. MUTLAQ — UNRESTRICTED Said at any time, in any place, from the first night of Dhul-Hijjah until the sun sets on the 13th. Raised aloud by men, softly by women. MUQAYYAD — AFTER PRAYER Said once after each obligatory prayer, immediately following the salām, from: Fajr of the 9th → ‘Aṣr of the 13th Ḥ · M · S · Ḥb all begin here. Ḥ ends at ‘Aṣr of the 13th; S ends there also. Twenty-three prayers in all. The pilgrim begins instead after Zūhr on the 10th, once the stoning is done. Q 2:203, 22:28; Bukhārī · chapter heading, with the practice of ‘Umar and the Companions.
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05 Uḍḥiyah Wājib per H on every resident of means; a confirmed sunnah per M, S and Hb. One animal suffices for a man and his household. THE ANIMAL Sheep — 6 months · one person Goat — 1 year · one person Cow — 2 years · shared by seven Camel — 5 years · shared by seven Four defects disqualify: an obvious blindness, an evident illness, a clear lameness, and emaciation leaving no marrow. Abū Dāwūd, Tirmidhī · ṣaḥīḥ — the ḥadīth of al-Barā’ ibn ‘Azībؓ THE TIME After the ‘Īd prayer on the 10th until sunset on the 13th. Slaughtered before the prayer, it is meat for the family and no sacrifice at all. Bukhārī, Muslim · ṣaḥīḥ Say <i>Bismillāh, Allāhu akbar</i> and, if you wish, <i>Allāhumma ḥādhā minka wa laka</i>. Divide it in three: your household, gifts to neighbours and family, and the poor. Sell nothing of it — not the meat, the hide, nor the wool — and pay the butcher separately. Bukhārī, Muslim · ṣaḥīḥ	06 The ‘Īd prayer Two rak’ahs, prayed in congregation after the sun has risen the height of a spear and before it reaches its zenith. No adhān, no iqāmah, and no voluntary prayer before or after it in the place of prayer. Bukhārī, Muslim · ṣaḥīḥ ITS RULING H — wājib on those obliged to pray Jumu’ah. Hb — farḍ kifāyah upon the community. M, S — a confirmed sunnah, strongly urged. WHAT IS RECITED Al-A’lā in the first rak’ah and al-Ghāshiyah in the second; or Qāf and al-Qamar. Recited aloud. Muslim · ṣaḥīḥ THE KHUṬBAH Delivered after the prayer, unlike Jumu’ah, and it is not a condition of its validity. Listening to it is recommended, and one who leaves is not sinful. Bukhārī, Muslim · ṣaḥīḥ; Abū Dāwūd, Nasā’ī · ṣaḥīḥ Prayed in an open place outside the town where possible, as was his ﷺ practice — even the women and young girls were brought out, and those excused from prayer sat apart and witnessed the good.	07 The ‘Īd takbīrs The extra takbīrs within the prayer differ more than any other matter in the ‘Īd, and every form is sound. Follow your imam. Hanafī · 3 + 3 Three in the first rak’ah after the opening du’ā, before al-Fātiḥah. Three in the second <i>after</i> the recitation, just before bowing. Mālikī · 6 + 5 Six extra in the first, making seven with the opening takbīr. Five extra in the second. Both before the recitation. Shāfi’ī · 7 + 5 Seven extra in the first, besides the opening takbīr. Five extra in the second. Both before al-Fātiḥah, pausing between each to praise Allah. Hanbalī · 6 + 5 Six extra in the first, five in the second, both before the recitation, with the hands raised at each. Abū Dāwūd, Ibn Mājah · ṣaḥīḥ. Forgetting a takbīr does not invalidate the prayer, and no sujūd as-sawḥ is owed for it.	08 The day itself Bathe, and wear the best clothing you own. Apply perfume — men only. Go early, and walk if you are able. Return home by a different route. Say the takbīr aloud on the way. Bring the whole household, children included. Bukhārī · ṣaḥīḥ EATING ‘Īd al-Fiṭr — eat before leaving: an odd number of dates. ‘Īd al-Aḍḥā — eat nothing until you return, and break the day with your sacrifice. Bukhārī · ṣaḥīḥ; Tirmidhī · ṣaḥīḥ THE GREETING تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكُمْ Taqabbalallāhu minnā wa minkum May Allah accept from us and from you. The practice of the Companions, recorded by Ibn Hajar with a good chain. ‘Īd al-Fiṭr differs only in this: zakāt al-fiṭr is paid before the prayer, the takbīr runs from sunset on the last night of Ramaḍān until the imam arrives, and the six fasts of Shawwāl may begin the following day.
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