

Ibn ‘Abbas (May Allah be pleased with them) narrated:

1

The Messenger of Allah (peace be upon him) said, “There are no days during which the righteous action is so pleasing to Allah than these days (i.e., the first ten days of Dhul-Hijjah).”

2

He was asked: “O Messenger of Allah, not even Jihad in the Cause of Allah?”

3

He (peace be upon him) replied, “Not even Jihad in the Cause of Allah, except in case one goes forth with his life and his property and does not return with either of it.”⁽¹⁾

1 Narrated by Al-Bukhari (969), Ahmad (3228), Al-Tirmidhi (757), and Abu Dawood (2438).

From the Qur’an

﴿By the dawn (1) And ten nights.﴾ (89: 1-2)

The Narrator

is Abdullah ibn Abbas ibn Abdul-Muttalib Al-Qurashi Al-Hashimi, also known as Abu Abbas. He was born in the Banu Hashim tribe three years before the Hijra (migration). He was known as the scholar of the Ummah (nation) and the interpreter of the Quran. The Prophet (peace be upon him) supplicated for him, saying, “O Allah, grant him understanding of the religion.”⁽¹⁾ He was one of the companions who narrated a large number of hadiths. He remained close to the Prophet even after the conquest of Mecca. He also narrated hadiths from the Prophet and lost his sight in his old age. He passed away in Ta’if in the year 68 AH.

Summary

The righteous deeds during the first ten days of Dhul-Hijjah are incomparable to any other deeds performed outside of these ten days, except for a person who spends his wealth and sacrifices himself in the way of Allah and attains martyrdom.

1 Narrated by Al-Bukhari (143) and Muslim (2477).



Message and Meaning

1

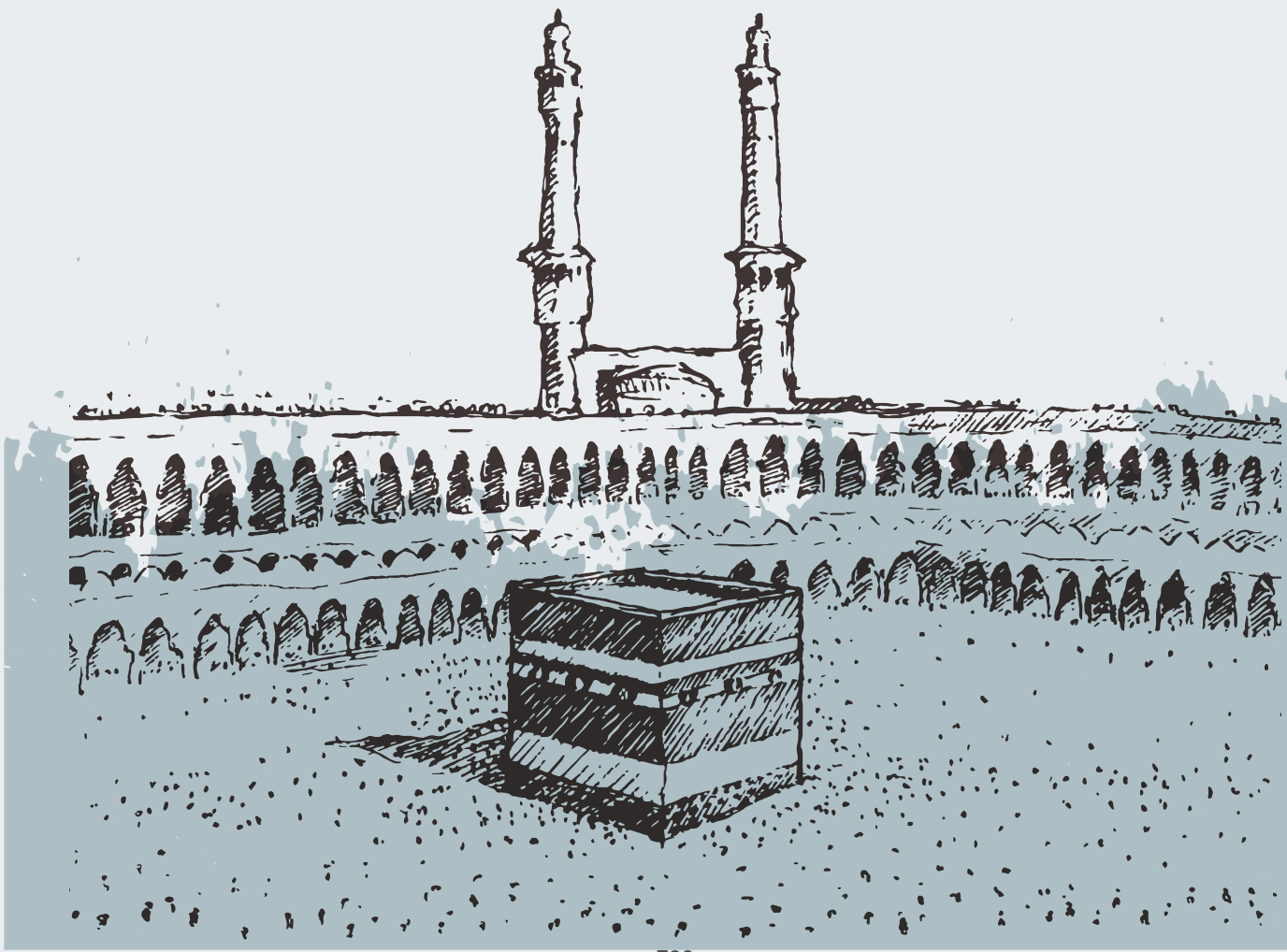
The Prophet (peace be upon him) informed us that Allah has favored the first ten days of Dhul-Hijjah over other days of the year. The reward for righteous deeds during these days is multiplied, and they cannot be compared to any other deeds performed outside of these days.

2

The companions then asked, “Does this include striving in the cause of Allah? Can the reward for righteous deeds during these ten days be greater than the reward for jihad?”

3

The Prophet (peace be upon him) replied that striving in the cause of Allah does not reach the level of the reward for righteous deeds during these ten days, except for a person who spends his wealth and sacrifices himself in the way of Allah. Such a person spends his wealth in preparing the army and fights in the cause of Allah until he is martyred.



Implementation



It is upon the Muslim to seize the opportunity of the first ten days of Dhul-Hijjah in obedience to Allah, as they carry immense reward.



Among the blessings of Allah upon us is that He has designated certain days of the year as virtuous, where the reward is multiplied. Fasting on the Day of Arafah expiates the sins of the previous and upcoming year, fasting on Ashura expiates a year, there is an hour of acceptance on Fridays, and Laylat al-Qadr (the Night of Power) is better than a thousand months. Worship during the ten days of Dhul-Hijjah is also multiplied. Therefore, it is not wise for a sensible person to let these times pass without increasing in acts of obedience.



One of the good ways to make the most of these days is for the servant to hasten in repentance, turning back to Allah, disassociating from polytheism and disobedience.



One of the best deeds that a Muslim should do during the ten days is fasting, especially on the Day of Arafah, which the Prophet (peace be upon him) said about it, "I hope that Allah will forgive the sins of the previous and upcoming year for the one who observes fasting on this day."



It is recommended for a Muslim to engage in glorification (tasbih), praise (tahmid), magnification (takbir), and exaltation (tahlil) during the ten days. Allah says, "And mention the name of Allah on known days," which refers to the ten days. The Prophet (peace be upon him) also said, "There are no days more beloved to Allah, nor in which deeds are more pleasing to Him, than these ten days. So, increase in them the saying of tahleel (La ilaha illallah), takbeer (Allahu Akbar), and tahmeed (Alhamdulillah)."



Do not hesitate to ask about your religion, as the companions of the Prophet (may Allah be pleased with them) were not shy to ask him about the comparison between jihad and the deeds of the ten days.



The hadith indicates the virtue of jihad to the extent that the companions used it as a measure for other deeds. It is upon every Muslim to motivate themselves for jihad, intending it whenever possible, and desiring martyrdom in the cause of Allah.



No one should neglect worship and obedience in those blessed days except for a deprived person. The rewards for deeds during those days are multiplied to the point where they have no equal reward compared to deeds performed outside of those days. Whether it is a small charity, two rak'ahs of prayer, fasting for a day, or simply remembering Allah without much effort or hardship, these acts, in their simplicity, cannot be equaled by any other deeds except for a person who goes out as a warrior with their self and wealth, and then attains martyrdom.

