

How to Spend the 10 Days of Dh Al-Hijjah and Eid at Home

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With the Name of God, The Infinitely Loving, Eternally Caring. We sincerely praise and thank God, and ask Him to bless, protect, and honor our Prophet and Messenger Muḥammad.

Dh al-Ḥijjah, ‘Arafah, Uḍḥiyah, Takbīrāt, Ayyām al-Tashrīq, and ‘Īd al-Aḍḥā

We are about to enter the greatest days of the year.

The 12th Islamic Month, Dh Al-Ḥijjah, will start on Wednesday, July 22nd, in shā’ Allāh. This is the month in which, normally, millions of Muslims embark to perform the Ritual Pilgrimage (Ḥajj). It is also the month in which we celebrate our 2nd Islamic Festival, ‘Īd Al-Aḍḥā. It is a month filled with following in the footsteps of the great grandfather of our Beloved Messenger ﷺ, Abraham (Ibrāhīm ﷺ).

Dates¹:

- Start of Dh Al-Ḥijjah: Wednesday, July 22nd
- 9th Day — ‘Arafah: Thursday, July 30th
- 10th Day — Eid Al-Aḍḥā: Friday, July 31st

Fasting on ‘Arafah (9th of Dh Al-Ḥijjah) – Thursday, July 30th

The Messenger of God ﷺ was asked about fasting on the day of ‘Arafah². He ﷺ answered: “It wipes away the sins of the past year and the coming year.”³ ‘Arafah will be on Thursday, July 30th this year. If you are able to, you should definitely try your best to fast on this day.

In addition to the 9th, we also know that, at least some years, the Messenger of God ﷺ fasted each of the first nine days of Dh Al-Hijjah.⁴ Anyone who is able to fast some, or

1. Based on calculation, and tentative moon sighting predictions.

2. Based on the assumption that one is not a pilgrim at Ḥajj.

3. Muslim, Ṣaḥīḥ #1162, Al-Tirmidhī, Jāmi’: Kitāb al-Ṣawm ‘an Rasūl Allāh ﷺ Bāb Mā Jā’ fī Faḍl Ṣawm ‘Arafah #749

4. Abū Dāwūd, Sunan: Kitāb al-Ṣawm Bāb fī Ṣawm al-‘Ashr #2437, Al-Nasā’ī, Sunan: Kitāb al-Ṣiyām Bāb Ṣawm al-Nabī ﷺ – bi abī huwa wa ummī – wa dhikr ikhtilāf al-nāqilīn li al-khabar fī dhālik #2372, and Bād Kayf Yaṣūm thalātah Ayyām fī kull shahr wa wa dhikr ikhtilāf al-nāqilīn li al-khabar fī dhālik #2417

all nine days, should try to do so.

Extra Reward for Extra Good Actions

The Messenger of God ﷺ said: “There are no days in which correct, righteous actions are more beloved to God than these ten days (first ten days of Dh Al-Hijjah). The companions asked: “Not even Jihād in the path of God?” The Messenger of God ﷺ responded: “Not even Jihād in the path of God, except for someone who goes out with his life and wealth, and returns with neither.”⁵ Here is a simple, nonexhaustive list of some extra good actions we can do.

Fasting	Qur’ān	Charity
Extra Prayers	Ṣalawāt Durūd	Du‘ā’
Dhikr	Reflection	Learning the Religion
Volunteering	Repentance	Masjid

5. Al-Bukhārī, Ṣaḥīḥ: Kitāb al-‘Īdayn Bāb Faḍl al-‘Amal fī Ayām al-Tashrīq #969, Al-Tirmidhī, Jāmi‘: Kitāb al-Ṣawm ‘an Rasūl Allāh ﷺ Bāb Mā Jā’ fī al-‘Amal fī Ayām al-Tashrīq #757, Abū Dāwūd, Sunan: Kitāb al-Ṣawm Bāb fī Ṣawm al-‘Ashr #2438, Ibn Mājah, Sunan: Kitāb al-Ṣiyām

Ritual Slaughter (Uḍḥiyah) for The Festival of Sacrifice (‘Īd Al-Aḍḥā)

Allāh informs us about the greatness of this act by saying, “Neither the meat nor the blood (of your sacrifice) reaches God. Rather, it is your piety and devotion that reaches Him...”⁶ The physical act of slaughtering an animal is not the end goal in and of itself. That is to say that God doesn’t need or benefit from our act of slaughter. Far from it! He is beyond Perfection! Rather, Allāh wants to see us striving hard and trying our best to please Him. To see us utilizing our effort, wealth, and beloved possessions in His obedience in a manner that He ﷻ has prescribed.

6. Quran 22:37

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَائُهَا
وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَلِكَ
سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا
هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, lā ilāha illā Allāh, Allāhu Akbar, Allāhu Akbar, wa li-llāh al-Ḥamd. God is Greater, God is Greater, God is Greater. There is no God except Allāh. God is Greater, God is Greater. Solely to God belongs the most perfect and complete praise and thanks.

The 11th-13th of Dh al-Ḥijjah — Days of “Drying Meat” (Ayyām Al-Tashrīq)

These are the days that were originally used to dry the freshly slaughtered meat, so that it could be preserved (i.e., turned into jerky) for later consumption.

It is absolutely prohibited (Ḥarām | Makrūh Taḥrīmā) to fast on these days, including the joyous day of ʿĪd. So do NOT fast from Friday, July 31st (10th) to Monday, August 3rd (13th).

Recommended Actions (Sunan) of Our Beloved Messenger ﷺ for The Festival (Eid)

1. **Be extra clean.** Shower (ghusl), brush your teeth, use miswāk, and smell good. The Prophet ﷺ compared Friday to Eid and told us: “This day [Friday] is a day of Eid and celebration. So whoever comes to the Friday prayer should bathe, apply perfume if they have any, and use the miswāk (tooth-stick).”¹¹ The Prophet ﷺ told us to be extra clean because it is an “Eid.” Therefore, on Eid al-Aḍḥā, we should follow this sunnah.
2. **Wear nice, clean clothes.** It does not have to be new, but it should be clean, ironed, and nicer than your daily outfit¹². In following this recommendation, ‘Umar رضي الله عنه once bought a nice outfit to give to the Prophet ﷺ and said, “wear it to look nice on Eid.”¹³
3. **Eat after the Eid prayer.** Buraydah رضي الله عنه tells us that

11. Ibn Mājah, *al-Sunan Kitāb Iqāmah al-Ṣalāh wa al-Sunnah fihā*, v.1 p. 349 #1098

12. This is, of course, if a person already has nice clothes, or has the means to buy nice clothes. If a person does not have such means and can only wear their regular clothes on Eid, there is absolutely no blame on that person.

13. Al-Bukhārī, *Ṣaḥīḥ: Kitāb al-ʿĪdayn Bāb fī al-ʿĪdayn wa al-Tajammul fih*

the Prophet ﷺ would not eat on Eid al-Aḍḥā until after he ﷺ had prayed the Eid prayer.¹⁴

4. **Recite the takbīrāt of Eid.** That is to say —
 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ
 — Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, lā ilāha illā Allāh, Allāhu Akbar, Allāhu Akbar, wa li-llāh al-Ḥamd. God is Greater, God is Greater, God is Greater. There is no God except Allāh. God is Greater, God is Greater. Solely to God belongs the most perfect and complete praise and thanks.¹⁵ It should be recited happily and aloud.
5. **Return home from a different route.** Sadly, since we are not congregating together for Eid prayer this year, we are unable to practice this sunnah. But we can remember it for future reference. The companion, Jābir (rḍA), told us that the Prophet ﷺ would take a different route when going to and returning from the Eid prayer area.¹⁶
6. **Meet and greet others with phrases of acceptance.** Some of the Companions ﷺ, upon meeting each other on Eid, would say تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكَ — “May God accept from you and I.”¹⁷ It is not necessary to say this in Arabic; one may convey greetings of acceptance in any language.

Praying the Eid Prayer at Home

Since the restrictive measures came into place, many of us have not been praying Ṣalāh al-Jumu‘ah (Friday Prayer) or have been in a limited capacity, so should we be praying Ṣalāh al-Eid? We are living through and experiencing unusual and unprecedented times. However, our great scholars have been using their knowledge, expertise, and skills to shed light on how we may cope with this situation. Since we are unable to congregate, Eid prayer will no longer be

14. Al-Tirmidhī, Jāmi‘: Abwāb al-‘Īdayn ‘an Rasūl Allāh ﷺ Bāb mā jā’a fī al-akl yawm al-Fiṭr qabl al-khurūj #542

15. The Ḥanafīs prefer to only say Allāhu Akbar twice in both instances, as opposed to thrice and then twice. This is based on the the answer of the tābi‘ī, Abū Ishāq, who was asked by his student Sharīk, “How would ‘Alī ﷺ and ‘Abd Allāh ibn Mas‘ūd ﷺ recite the takbīrāt of Eid?” Abū Ishāq responded with the above phrase, with Allāhu Akbar repeated twice in both places. — Ibn Abī Shaybah, Muṣannaf, Ḥadīth #5653.

16. Al-Bukhārī, Ṣaḥīḥ: Kitāb al-‘Īdayn Bāb man khālfa al-Ṭariq idhā raja‘a yawm al-‘Īd

17. al-Bayhaqī, al-Sunan al-Kubrā Kitāb Ṣalāh al-‘Īdayn Bāb m ruwya fī qawl al-nās yawm al-‘Īd ba‘ḍuhum li ba‘ḍ taqabbal Allāh minnā wa mink

18. According to the Ḥanafīs, the Eid Prayer is wājib (mandatory) on the one whom the Friday Prayer is obligatory (farḍ) on. According to the Shāf‘īs and Mālikīs it is sunnah mu‘akkadah (emphasized sunnah). According to the Ḥanbalīs it is a communal obligation (farḍ kifāyah) — Al-Mawsū‘ah Al-Fiqhiyyah Al-Kuwaytiyyah v. 31 p. 114.

mandatory¹⁸. However, given our current circumstances, the Fiqh Council of North America (FCNA) considers it valid to pray the Eid prayer at home, even if one is alone and does not have access to a congregation.¹⁹ Although this is a departure from the position of many classical scholars²⁰, given our unique circumstances, several scholars and fiqh councils have adopted this position. It is therefore valid to follow. Please note that if someone does not feel comfortable with the above ruling (fatwā) due to a valid difference of opinion, there is no blame on that person, nor should we be looking down upon them²¹. If someone chooses to not pray out of laziness, then yes, we should encourage them, in a happy and loving manner, to pray.

The sermon (khuṭbah) of Eid is a Sunnah according to the vast majority of scholars.²² The Prophet ﷺ said, after completing the Eid prayer, “I am going to deliver a sermon. Whoever wants to sit and listen can stay, and whoever wants to leave may leave.”²³ When we go back to our regular Eid prayers, we should be staying for the Khuṭbah because it is a sunnah. However, since we are all at home, and many of our households may not have anyone comfortable or qualified to deliver a sermon, there is no problem in not hearing or not giving a speech after the prayer. The Khuṭbah is given after the prayer as opposed to before the prayer, like we do for Jumu‘ah. We know that because Ibn ‘Abbās ؓ and Ibn ‘Umar ؓ taught us that the Prophet ﷺ, Abū Bakr ؓ, ‘Umar ؓ, and ‘Uthmān ؓ would give the Khuṭbah after the Eid prayer.²⁴

How to Pray Eid at Home

The big question that remains for us is: how are we going to pray Eid? We usually get a brief reminder before the prayer (because we pray Eid only twice a year!) and all we have to do is follow along! What do we do now that we are lead-

19. See <http://fiqh-council.org/fatwa-regarding-%e1%b9%a3alat-al-eid-in-light-of-covid-19-lockdown/>

20. This is in two ways. Firstly, the default in the Ḥanafī school is that if the Eid Prayer is missed, there is no make-up. — *al-Kāsānī, Badā‘i al-Ṣanā‘i‘*, 1:275; *Ṣadr al-Sharī‘ah, Sharḥ al-Wiqāyah*, 1:183; *Ibn al-Humām, Fath al-Qadīr*, 2:29. Secondly, the Mālikī, Shāfi‘ī, and Ḥanbalī schools allow a person to pray ṣalāh al-Eid alone at home, based on the condition that they missed the communal Eid Prayer.

21. For more details regarding some Ḥanafī scholars who do not take the position that Eid may be prayed at home, please see <https://seekersguidance.org/answers/hanafī-fiqh/per-forming-eid-prayers-at-home/>

22. *Al-Mawsū‘ah Al-Fiqhiyyah Al-Kuwaytiyyah* v. 19 p. 186.

23. *Abū Dāwūd, al-Sunan Kitāb al-Ṣalāh Bāb al-Julūs li al-Khuṭbah*

24. *Al-Bukhārī, Ṣaḥīḥ: Kitāb al-‘Īdayn Bāb al-Khuṭbah ba‘d al-‘Īd*

ing the prayer ourselves? There are a number of different ways to pray the Eid prayer based on what the Companions ﷺ have taught us. Below, we will outline the two most common ways that many of us have experienced. In both scenarios, there will be no adhān and no iqāmah.

Conditions

1. All the prerequisites of any prayer must be fulfilled. One must have the intention of praying the Eid prayer, be clean and pure (in a state of wuḍu' with pure clothes and a pure area), face the Qiblah, pray at the proper time, and be properly covered²⁵.
2. The timing for Eid prayer is after sunrise and before midday.²⁶ The Eid prayer may be prayed a few minutes²⁷ after sunrise until a few minutes²⁸ before Zuhr²⁹.
3. An adult male should lead the prayer. This applies to a household consisting of at least one adult male who is able to correctly lead the prayer. In the case that there are only women in the household, all of whom want to pray together in congregation, then similarly, an adult woman who is able to correctly lead the prayer should lead.

25. Men must the area from and including the navel up to and including the knees at the bare minimum. Women must have their entire body covered except their faces, hands, and feet.

26. Al-Mawsū'ah Al-Fiqhiyyah Al-Kuwaytiyyah v. 27 p. 243-4.

27. 5 to 15 minutes

28. 5 to 15 minutes

29. I.e., midday, actual noon, the zenith and pinnacle of the sun in the sky

What Should be Recited?

One should begin by reciting Sūrah al-Fātiḥah. Thereafter, any portion of the Qur'ān can be recited. We know that the Prophet ﷺ specifically recited Sūrah al-A'lā (سَبِّحِ اسْمَ (هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ) and Sūrah al-Ghāshiyah (رَبُّكَ الْأَعْلَى ق وَالْقُرْآن) and Sūrah Qāf (الْمَجِيدِ) and Sūrah al-Qamar (افْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ) in other Eid prayers.³⁰ It is not at all an obligation to recite these two sūrah pairs. If one has them memorized and chooses to do so, that is totally fine. Even if one has them memo-

30. al-Tirmidhī, al-Jāmi' Abwāb al-Īdayn 'an Rasūl Allāh ﷺ Bāb mā jā' fī al-Qirā'ah fī al-Īdayn

rized and chooses to recite another portion of the Qurʾān, that is also totally fine.

Method 1³¹

1. As we have mentioned, there is no adhān or iqāmah.
2. Start the prayer as usual – raise your hands, say “Allāhu Akbar,” and hold your hands together.
3. Say the opening supplication (istiftāḥ | thanā) while your hands are held together.
4. Proceed to say “Allāhu Akbar” an additional seven (7) times³² – each time raising your hands, then leaving them at your sides. Pause for a brief moment between each takbīr (Allāhu Akbar). After the 7th takbīr (Allāhu Akbar), hold your hands together.
5. Proceed to recite Sūrah al-Fātiḥah and another portion of the Qurʾān, and complete the unit (rakʿah) as usual.
6. Say Allāhu Akbar upon getting up for your second unit.
7. Proceed to say “Allāhu Akbar” an additional five (5) times³³ – each time raising your hands, then leaving them at your sides. Pause for a brief moment between each takbīr (Allāhu Akbar). After the 5th takbīr (Allāhu Akbar), hold your hands together.
8. Proceed to recite Sūrah al-Fātiḥah and another portion of the Qurʾān, and complete the unit (rakʿah), as well as the rest of the prayer, as usual.

Method 2³⁴

1. As we have mentioned, there is no adhān or iqāmah.
2. Start the prayer as usual – raise your hands, say “Allāhu Akbar,” and hold your hands together.
3. Say the opening supplication (istiftāḥ | thanā) while your hands are held together.

31. If you typically attend a major Eid congregation in Southern California, this is likely the method that you are used to. This method is according to the Shāfiʿī school. The slight differences between this method and the method of the Mālikī and Ḥanbalī schools are mentioned in the footnotes.

32. Or 6 if one wants to follow Imāms Mālik  and Aḥmad .

33. Or 6 if one wants to follow Imām Mālik .

34. This is according to the Ḥanafī school.

4. Proceed to say “Allāhu Akbar” an additional three (3) times – each time raising your hands, then leaving them at your sides. Pause for a brief moment between each takbīr (Allāhu Akbar). After the 3rd takbīr (Allāhu Akbar), hold your hands together.
5. Proceed to recite Sūrah al-Fātiḥah and another portion of the Qur’ān, and complete the unit (rak‘ah) as usual.
6. In the second unit (rak‘ah), say Sūrah al-Fātiḥah and another portion of the Qur’ān as usual.
7. Proceed to say “Allāhu Akbar” an additional three (3) times – each time raising your hands, then leaving them at your sides. Pause for a brief moment between each takbīr (Allāhu Akbar). After the 3rd takbīr (Allāhu Akbar), say “Allāhu Akbar” for a fourth time, and go into rukū‘.
8. Complete the rukū‘ and the rest of the prayer as usual.