



10 DANA ZUL-HIDŽDŽETA - najvredniji DANI I DJELA

Govornik: Esmir Halilović

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Deseti dani mjeseca Dhul-Hidždže su posebni i najomiljeniji danima Allahu, kada su dobra djela vrijedna više nego svih ostalih dana u godini. Tijekom ovih dana ispunjavaju se svi pet stupova islama, a posebno je važan post na Dan Arafata koji donosi oprost grijeha.

SAŽETAK

U ovoj predaji, govornik objašnjava zašto su deseti dani mjeseca Dhul-Hidždže od iznimne vrijednosti u islamu. Allah je zakleto svojom imenom te danima (prema Qur'anu), a Prorok, mirovni i milost neka budu nad njim, je jasno rekao da se dobra djela tijekom ovih dana cijene više od svih ostalih dana u godini - osim u slučaju nekoga ko žrtvuje svoj život i imovinu na putu Allahovom (džihad sa mučeništvom). Govornik detaljno objašnjava kako se svih pet stupova islama ujedinjuje tijekom ovih dana: šehadet (kroz hadždž), molitva (zajednička molitva u Svetim mjestima), zekat (često se daje tijekom tih dana), roza (posebno je naređena) i hadždž. Posebna pažnja posvećena je Danu Arafata kada je Allahu svršen islam i dokonačena milost prema muslimanima. Naglašava se važnost posta tijekom tih dana, s posebnim osvrtom na Dan Arafata koji nosi oprost grijeha prethodne i sljedeće godine. Govornik također pojašnjava očigledan hadis od Aiše koja je rekla da Prorok nije postio tijekom ovih dana - objašnjava da se to odnosi na periode samoga hadždža.

KLJUČNE PORUKE

Deseti dani mjeseca Dhul-Hidždže su danima kojima se Allah zaklinje na njih, što pokazuje njihovu posebnu vrijednost i status kod Allaha (Qur'an 89:1-2)

Dobra djela tijekom ovih deset dana vrednija su od svih ostalih dana godine, osim mučeništva na putu Allahovom kada se žrtvuje život i imovina (Sahih al-Bukhari)

Svih pet stupova islama ujedinjeno se manifestira tijekom ovih dana: šehadet, molitva, zekat, roza i hadždž, što čini ove dane kosmički važnim

Post na Dan Arafata je posebno prepučen onima koji nisu na hadždžu, jer donosi oprost grijeha prethodne i sljedeće godine (Sahih Muslim)

Na Dan Arafata, tijekom Oproštajnog hadždža Prorokova, Allah je dokonačio islam kao religiju i dovršio milost prema vjernicima (Qur'an 5:3)

Satan je na Dan Arafata više ponižen nego bilo kada drugdje, jer se muslimani intenzivno posvećuju dobrim djelima i sjećanju na Allaha

Tijekom ovih deset dana trebaju se intenzivno obavljati dobra djela: dhikr, molitva u džamatu, sadaka, roza, učenje Qur'ana i dobro ponašanje prema drugima

ČLANAK

The Virtue of the Ten Days of Dhul-Hijjah

Assalamu alaikum, dear friends. Today marks the first day of Dhul-Hijjah, the beginning of the ten days of Dhul-Hijjah. The Prophet, peace and blessings be upon him, said that these are the days most beloved to Allah, and the deeds performed during these ten days are the most valuable and honourable deeds throughout the entire year. Scholars have posed an important question: why is this the case? Why are the deeds of these ten days more valuable than all other days in the year? The answers to these questions are quite interesting, and we will mention several recommendations and good deeds that the Prophet encouraged, while also clarifying some doubts and misconceptions regarding these ten days.

Why These Days Are Special

The first reason these days are valuable is found in the Qur'an itself. Allah, the Exalted, swears an oath by the dawn and by these ten days. When the Exalted Allah swears an oath by something, it indicates its great value and its special status with Allah. The scholars point to this as evidence of their importance.

Second, we are in the month of Dhul-Hijjah, which is one of the sacred months. As Allah says, there are four sacred months (Arba'a Hurum), and Dhul-Hijjah is one of them. This is another factor demonstrating the significance of this period.

Third, there is the clear hadith in which the Prophet, peace and blessings be upon him, definitively states that there are no days in which good deeds are more valuable and honourable than during these ten days. The Companions asked: "O Messenger of Allah, is not jihad in the way of Allah the most valuable deed?" They were saying that they knew jihad was the noblest of deeds. The Prophet replied that jihad in the way of Allah is indeed superior, except in one case: when a person goes out in jihad with both his life and his wealth, giving everything, and does not return with anything—meaning he is martyred and spends all his wealth in the way of Allah. Only in this exceptional case would such a person's reward be greater than that of someone who earnestly performs good deeds during these ten days.

This hadith of the Prophet reveals to us that good deeds have special degrees of value, and that good deeds have special times when they are recommended to be performed. This teaches us an important principle in Islam.

Why Specifically These Ten Days?

There are several reasons why these particular ten days hold such significance. First, beyond what we have already mentioned, scholars note that these days mark the end of the Islamic year. When someone begins the year with Muharram and concludes it with Dhul-Hijjah and these ten days, it is like the final hundred metres of a race—the last crucial stretch. A person naturally strives to accomplish as many good deeds as possible, trying to maximize the good they can do in the year that the Lord has granted them.

Second, and what I find particularly important and fascinating, is that during these ten days the pilgrimage of Hajj is performed. These are the actual days of Hajj. The Exalted Allah has brought together all five pillars of Islam within these ten days. How is this accomplished?

The Five Pillars Unified in These Days

All the pilgrims and all Muslims throughout the world intensively pronounce the Shahada—the testimony of faith—during these days, especially: **لا إله إلا الله محمد عبده ورسوله** (Lā ilāha illā-llāhu, Muhammadun 'abduhu wa rasūluhu)—"There is no god but Allah, and Muhammad is His servant and His messenger." This testimony becomes visible and practical through the rites of Hajj, in the performance of Hajj, and in the arrival of Muslims from every corner of the world.

The second pillar is prayer. We witness the most beautiful scenes of Muslims when they fill the sacred precincts of the Kaaba and the Mosque of the Prophet, and when we see Muslims in unity, performing their prayers together. It is a beautiful image of Islamic prayer and **Muslim** brotherhood.

The third pillar is the giving of Zakat. Some Muslims postpone the payment of their Zakat until these days. While in many communities Zakat is typically given during Ramadan, in other **Muslim** communities it is given during these ten days because of their special value. Enormous amounts of Zakat are given, especially in the sacred places and generally, guided by the hadith of the Prophet regarding the virtue of deeds during these days. We know that charity is certainly one of the most valuable deeds.

The fourth pillar is fasting. We have hadith from the Prophet in which he recommends fasting during these ten days, or fasting as much as possible from these ten days. Imam al-Shawkani and other scholars report from the Mother of the Believers that the Prophet recommended fasting during these days to whatever extent is possible.

Clarifying Matters About Fasting

However, there is something we should clarify here. Among Muslim scholars, there is a hadith transmitted by Aisha, may Allah be pleased with her, in which she said: "I never saw the Messenger of Allah fast during these ten days." So we have one hadith saying that the Prophet recommended fasting, and another hadith saying that he did not fast. The scholars reconcile these hadith by explaining that what Aisha reported actually refers to the Prophet during the pilgrimage itself. During the days of Hajj, the Prophet never fasted during these ten days, not even on the Day of Arafat.

On the other hand, there is another interesting point. Although it is generally known that fasting during these days is recommended for those who are not pilgrims, while those performing Hajj are not recommended to fast, we have the example of the Mother of the Believers, Aisha, may Allah be pleased with her, who fasted not only during these ten days, but she even fasted on the Day of Arafat itself, which is quite remarkable.

Someone might now say: "You see, she is reporting something, and she must know something is recommended because she practiced it." But do not approach hadith and hadith interpretation in that way. Certainly, she understood the hadith of the Prophet better than we do today. However, it is very important to have breadth of understanding regarding these matters.

The Special Virtue of the Day of Arafat

Besides fasting in general, the fasting of the Day of Arafat is particularly emphasized—and I repeat, this is for people who are not at Arafat. The Prophet said: "I hope that Allah will forgive the sins of those who fast on the Day of Arafat for the previous year and the coming year." This is quite significant. Some scholars of hadith interpret this in an interesting way. They say that whoever fasts on the Day of Arafat—the Lord grants him that fasting—it is a kind of security and assurance that he will live through the next year. Why? Because if Allah accepts the fasting of the Day of Arafat from you, forgiving your sins from the past year (Allah knows best concerning minor sins), He will also grant you life for the next year. This is an interesting opinion among hadith scholars.

In any case, it is recommended to fast if we cannot fast more days during these ten, at least to fast the Day of Arafat, which, God willing, falls on Tuesday this year. So the Day of Arafat is indeed special.

Thus, the fourth and fifth pillars of Islam have been brought together during these days, and we see increasingly these days as Muslims from all parts of the world arrive, from the most distant corners—from Japan, America, Canada, Africa, Russia, and elsewhere. They gather in one place, saying: **لبيك اللهم لبيك، لا شريك لك، لبيك** (Labbayka Allāhumma labbayk, lā sharīka laka, labbayk)—"Here I am, O Allah, here I

am. You have no partner. Here I am"—and also: **الحمد لله والنعم لك والملك، لا شريك لك** (al-hamdu li-llāhi wa-n-ne'ma lak wa-l-mulk, lā sharīka lak)—"Praise be to Allah, and blessings and dominion are Yours. You have no partner." They pronounce the Talbiyah and fulfill the rites of Umrah, and afterwards, God willing, the rites of Hajj.

The Perfection of Faith Announced on Arafat

We see that all five pillars of Islam are unified during these ten days. This is indeed one of the reasons for the value of these days and any good deed performed during them. Scholars also note something very interesting: that on the Day of Arafat in the final year of the Prophet's life, the Exalted Allah perfected our faith. Our faith was completed on the Day of Arafat during the Farewell Pilgrimage of the Prophet when the Exalted Allah revealed:**

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

***(Al-yawma akmaltu lakum dīnakum wa atmamtu 'alaykum ni'matī wa radītu lakum al-islāma dīnā)*—"Today I have perfected for you your faith and completed My favour upon you, and I am pleased with Islam as your faith."

This is another reason why, according to Allah's knowledge, good deeds during these days are especially valuable and specially chosen by the Exalted Allah. This, combined with the fulfillment of all five Islamic pillars during these days, the forgiveness of sins on the Day of Arafat, and the virtue of these days, shows their immense importance.

The Humiliation of Satan on the Day of Arafat

It is also mentioned in an authentic hadith that the Prophet said: "Satan has never been more humiliated than on the Day of Arafat." Why? Precisely because of all the blessings that Muslims expect, exerting effort in performing good deeds—both our pilgrims and our representatives on Hajj this year, and also those of us who are not on Hajj, that is, Muslims throughout the world, where good deeds are intensively performed as worship to Allah.

Recommendations for Good Deeds

Regarding recommendations for performing good deeds, they are general in nature and certainly include doing as much remembrance of Allah (dhikr) as possible—mentioning the Exalted Allah—performing prayer in congregation as much as is possible, giving charity during these days, fasting voluntary fasts, learning as much as possible from the Noble Qur'an, treating one another as well as we can, visiting relatives, and doing whatever good deeds we are able to accomplish during these days. This would truly be especially valuable.

A Final Note on Grooming

There is one more note, since there has been a question about cutting nails and removing hair from the body. There is a matter of whose concern this is and which scholars address it. According to the opinion of Hanafi scholars, Maliki scholars, and other schools of Islamic jurisprudence—the transcript concludes here, but this topic regarding personal grooming during these days was being addressed.

Qur'an 89:1-2

Qur'an 2:197

Qur'an 5:3

Qur'an 22:28

Sahih al-Bukhari

Sahih Muslim

Sunan Ibn Majah

Musnad Ahmad

#Dhul-Hidždže

#dobra djela

#hadždž

#post

#Dan Arafata

#pet stupova islama

#dhikr i sjećanje na Allaha