

Islamic Occasions



Month of
Dhu'l Hijjah



THE WORLD
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Spiritual Excellences of Dhū'l Hijjah

In the 12th month of the lunar calendar, Dhū'l Hijjah, the respected companions of the Noble Prophet ﷺ used to engage in copious amounts of worship. This was not limited to those taking part in the *hajj*, but rather, even those who had not been fortunate to partake in such a life-altering experience intensified their worship of Allah ﷻ during this final month of the Islamic year.

Some traditions tell us that certain days in the month of Dhū'l Hijjah even excel over the days of Ramaḍān and when we keep in mind the important occasions such as *ʿArafah* and *Ghadeer* when Islam was perfected and the bounties of Allah ﷻ were completed, it is easy to understand why this month is so special, Allah ﷻ says in the Quran:

﴿... أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ

نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ...﴾

...Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion...¹

Those seeking spiritual perfection will prepare for Dhū'l Ḥijjah even before the month arrives – and this goes for everyone – those who are blessed to perform the *ḥajj* should have prepared for this journey months beforehand, and those who have not been fortunate to make the pilgrimage this year will also prepare for their own spiritual journey throughout the month of Dhū'l Ḥijjah to reap maximum benefit.

In highlighting the significance of the first ten days of this month, the Quran refers to them as *al-Ayyām al-Maʿlūmāt* - the Known/Appointed Days, and when commenting on the importance of this month, Shaykh ʿAbbas al-Qummī in *Mafātīḥ al-Jinān* states that the Prophet ﷺ is reported to have said that nothing is more preferable to Allah ﷻ than practicing the acts of worship during these ten days and nights.

The entire month is important and special, and up until the very last day, there are important historical events to reflect upon and celebrate, as we will highlight in this article.

¹ *Quran*, Sūrah al-Mā'idah (5), verse 3.

First Ten Nights and Days of Dhū'l Hijjah

The Quran introduces the first ten days of this blessed month by saying:

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ
مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا
وَأَطِيعُوا أَمْرَ الْفَقِيرِ﴾²

...That they, *the believers*, may witness the benefits for them, *such as the social, economic, political and spiritual, in the hajj*, and mention Allah's name during the known days, *meaning the Days of Tashrīq – either the 10th to the 13th of Dhū'l Hijjah or the first ten days of Dhū'l Hijjah*, over the livestock He has provided them. So eat thereof, and feed the destitute.²

After having had an opportunity to sight the moon to begin this new month, the next stop in the spiritual journey is to frequently remember Allah ﷻ - not only verbally, but rather, with one's entire presence – with the mind, spirit, heart and body; and to realize that each one of these has a unique type of worship which they should engage Allah ﷻ with.

The intellect (*'aql*) realizes what state the individual is in and all that it has been given by its Creator and so it thanks Allah ﷻ for

² Quran, Surah al-Hajj (22), verse 28.

its blessings; the spirit (*rūḥ*) remains present in the company of Allah ﷻ and thanks Him for being the Lord and Cherisher; the heart (*qalb*) remembers the gifts which Allah ﷻ has granted the person and thanks Him by showing gratitude; and the entire body (*jism*) engages in the worship and obedience of Allah ﷻ.

This spiritual state must begin from the sighting of the moon of Dhū'l Hijjah – until its last day and then beyond this as well. In order to better appreciate this month, the Islamic Education of the World Federation of KSIMC published a booklet featuring 40 *ḥadīth* which can be read at <https://www.al-islam.org/forty-ahadith-on-hajj-mahmud-mahdipur>.

In addition, those wishing to delve into the deeper spiritual aspects of each station of the *ḥajj* are encouraged to read the discussion between Shiblī and the 4th Imam, Zayn al-ʿĀbidīn (عليه السلام) found at: <https://bit.ly/2RNKgAA>.

General Acts of Worship

As there are many acts of worship mentioned in the books of supplication such as *Mafātīḥ al-Jinān*, *Iqbāl al-Aʿmāl* and others, their text and translation is quite long, so we will not mention them here. Those interested in reading the Arabic text with its translation can find them at <http://alhassanain.org/english/?com=book&id=928> and <http://www.duas.org/zilhajj.htm>.

Some of the actions that are encouraged to perform are:

1. It is recommended (*mustaḥab*) to fast the first nine days of Dhū'l Ḥijjah, and its reward is equal to fasting one's entire life. However if on the 9th of Dhū'l Ḥijjah, the Day of 'Arafah, one feels that they will not be able to focus on the supplications (due to being in a state of fasting), then it is better to avoid the fast on that day.
2. On the first ten nights, it is recommended to offer a two *rak'at* prayer between *maghrib* and *ishā'* and in each *rak'at*, one should recite Sūrah al-Fātiḥa once, Sūrah al-Tawḥīd once, and then the following verse³ one time:

﴿وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَاتَّمَمْنَاهَا بِعَشْرِ فَتَمَّ
مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ
اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ﴾

And We with all of Our majesty made a promise which was manifest in the appointment for Mūsā to stay in Our company for thirty nights to engage in the munājāt – whispered prayers with His Lord, and completed them by Allah adding another ten [more] for the revelation of the Tawrāt and for a select group of 70 people of the Banī Isrā'īl to come for the tryst (as mentioned in the Quran in Sūrah al-A'rāf (7), verse 155); thus the rendezvous and spiritual retreat between Mūsā and his Lord was completed in a total

³ Quran, Sūrah al-A'rāf (7), verse 42.

of forty nights including 40 days, but the nights were a more important time as that was when the munājāt (whispered prayers and talks with Allah ﷻ) took place. And before he left for his meeting with Allah, Mūsā, the khalīfa of God, said to Hārūn, his brother exercising his Divine right in appointing the latter as his khalīfa: 'Be my successor among my people as during my absence, they cannot be abandoned without a Divinely appointed leader, and set things right as they will tend to go wrong during my absence and do not follow the way of the agents of corruption who are present, active and will exploit during my absence.'

Before simply performing this nightly prayer, we must stop and think about the promise which was made to Prophet Mūsā ؑ and what this means to us?

Is there a feeling of passion and enthusiasm to meet Allah ﷻ in our hearts, like there was with Prophet Mūsā ؑ that made him rush to his meeting place with Allah ﷻ where he stayed for forty days and nights? Or do we deny such a spiritual meeting with Allah ﷻ and are merely waiting for the Day of Judgement when we will meet Him?

We should reflect on the statement of Prophet Muḥammad ﷺ in which he has been quoted as saying that in his intense desire to be with Allah ﷻ, Prophet Mūsā ؑ neither ate, drank nor slept for that 40 day period! But how about us? How desirous are we to meet our

Creator? Are we willing and ready to give up that which we love the most to be in His presence?

Also, we must reflect on the time of the demise of Prophet Muḥammad ﷺ. Do we refer to his Divinely appointed *khalīfah*, Imam ‘Alī ؑ – who was to him like Hārūn ؑ was to Mūsā ؑ, and do we avoid following the path of the corrupted ones in our community (*ummah*)?

As for the reward of this act of worship, a person who offers this prayer will be counted as one of the participants of *ḥajj*, receiving a comparable reward to them, perhaps because amongst the main goals of the *ḥajj* is collective and individual worship – for example, the *munājāt* in ‘Arafah and Muzdalifah and to seek to connect to the *khalīfah* of Allah ﷻ of our time.

3. Another important act to perform during the first ten days of this month is to recite the supplication taught by Imam Muḥammad al-Bāqir ؑ - which the Angel Jibrā’īl ؑ gifted to Prophet ‘Isā ؑ who was told to recite daily for the first ten days of this sacred month.

The late ‘Allāmah al-Majlisī ؒ has stated that: “If a person recites each of these five lines a total of ten times per day, so that in this way during the course of the first 10 days of Dhū'l Ḥijjah each line is read 100 times, then they have acted faithfully to the tradition, however it is better to recite each of the five supplications 100 times.”⁴

⁴ *Zād al-Ma‘ād*, pg. 245.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ
لَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

I bear witness that there is no god but Allah alone, there is no partner for Him, the kingdom is for Him alone, praise be to Him alone, the good is in His hand alone and He is has Power over everything.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَحَدًا صَمَدًا
لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا

I bear witness that there is no god but Allah alone and Everlasting; there is no partner for Him, the Unique, the Absolutely Independent; He did not take any wife or child.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَحَدًا صَمَدًا
لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

I bear witness that there is no god but Allah alone and Everlasting, there is no partner for Him, the Unique, the Absolutely Independent; who did not beget and was not begotten and no one is equal to Him.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ
لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ
الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

I bear witness that there is no god but Allah alone, there is no partner for Him, the kingdom is for Him alone, praise be to Him alone, He makes alive and makes dead, He is alive and does not ever die, the good is in His hand alone, and He has Power over everything.

حَسْبِيَ اللَّهُ وَ كَفَى سَمِعَ اللَّهُ لِمَنْ دَعَا لَيْسَ وَرَاءَ اللَّهِ
مُنْتَهَى أَشْهَدُ لِلَّهِ بِمَا دَعَا وَ أَنَّهُ بَرِيءٌ مِمَّنْ تَبَرَّأَ وَ أَنَّ
لِلَّهِ الْآخِرَةَ وَ الْأُولَى

Allah is sufficient and enough for me. Allah hears whoever calls him. After Allah, there is no higher Ultimate Goal. I bear witness to Allah by what He claimed for Himself. He is exempt from those who disassociate from Him; and for Allah is the Last and the First.

First Day of Dhū'l Hijjah

This is an important day in history with the following events transpiring:

1. Prophet Ibrāhīm ؑ, the one known as *Khalīlullāh* – the Friend of Allah – was born in present-day Iraq;
2. According to some traditions, Imam ‘Alī ؑ married Lady Fāṭima al-Zahrā’ ؑ on this day in the 2nd year after the migration to Medina.

Second Day of Dhū'l Ḥijjah

The Prophet ﷺ had given Abū Bakr the responsibility of reciting the first nine verses of Sūrah al-Barā’at (chapter 9) to the disbelievers of Mecca. On his way from Medina to fulfill this task, Allah ﷻ revealed an important order to the Prophet ﷺ telling him that only the Prophet ﷺ himself or someone from him was allowed to convey these verses to the polytheists. Based on this directive, the Prophet ﷺ commanded Imam ‘Alī ؑ to catch up to Abū Bakr and inform him that he was to immediately cease and desist with his travel to Mecca and return to Medina and that he (Imam ‘Alī ؑ) would carry out this critical mission. This important historical event indicates the superiority of Imam ‘Alī ؑ amongst the companions to be the only one qualified to convey Allah’s ﷻ and the Prophet’s ﷺ unique message to the polytheists (*mushrīkīn*).

Third Day of Dhū'l Ḥijjah



According to historical narratives, in the 10th year after migration (632 CE), Prophet Muḥammad ﷺ entered Mecca after an eight day trip from Medina, while wearing the *iḥrām*. This pilgrimage, which

would later be known as *ḥajjatul widā'* - the final *ḥajj* was attended by over 100,000 Muslims and culminated in the event of *Ghadeer al-Khumm*, before the pilgrims (*ḥujjāj*) parted their ways near the city of Juhfa.

Seventh Day of Dhū'l Ḥijjah

1. Ibrāhīm, the son of Prophet Muḥammad ﷺ from his wife, Māriyyah al-Qibṭiyya, the former Coptic Christian from Egypt who converted to Islam and then married the Prophet ﷺ, left the world, at the age of around 18 months. Historians narrate that from all of the wives of the Prophet ﷺ, Māriyyah was the second one (the first being Khadijah رضي الله عنها), who bore the Prophet ﷺ a child. The Prophet is reported to have dug the grave and placed his young son into the earth with his own two hands, and he wept bitterly over his son's death. Likewise, it was the tradition (*sunnah*) of the Prophet ﷺ to weep for his grandson, Imam Ḥusayn عليه السلام, who was later martyred in Kerbalā' in 61 AH – an act which his followers also perform every year.
2. The fifth Imam, Muḥammad ibn 'Alī al-Bāqir عليه السلام, left this world after being poisoned in the city of Medina in the year 114 AH. He was laid to rest beside his father and other members of the Ahlulbayt عليهم السلام in Jannatul Baqī'.

Eighth Day of Dhu'l Ḥijjah

1. This day is referred to as *tarwiyyah*. The reason for this name is that in the past, there was no water in Minā and ʿArafāt, and because those embarking on the *ḥajj* have to stay there to complete the pilgrimage rites, they needed to carry sufficient water with them from Mecca. The Arabic word *tarwiyyah* was used which literally means “to drink to one’s fill in order to quench the thirst” – as water is needed in that arid region. It is highly recommended for non-pilgrims to fast on this day as this act carries a great reward, and according to a narration mentioned in *Mafātīḥ al-jinān*, it erases the sins of sixty years.
2. This is also the day when Imam Ḥusayn  and his family left Mecca, eventually being stopped in Kerbalā’ before their tragic martyrdom on the day of ʿĀshūrā’. Imam Ḥusayn  did not enter into the state of *iḥrām* for the *ḥajj* on the 8th of Dhū'l Ḥijjah; rather, after performing the rites of *ʿumrah mufrada* he, his family and his companions left for Kūfa, because once a person is in the *iḥrām* for *ḥajj*, that pilgrim (*muḥrim*) is not permitted to change the intention to *ʿumrah* unless they are being blocked by an enemy, or an illness ensues - in which case the way to be freed from the state of *iḥrām* is by offering a sacrifice (*qurbānī*) and shaving the hair of the head – not by performing the *ʿumrah*.

Night of 'Arafah

This is a blessed night which the believers should spend praying to Allah ﷻ for their needs – material and spiritual. Repentance on this night is accepted, one's prayers are responded to, and acts of devotion and obedience achieve the rewards of 170 years of worship, as mentioned in *Mafātīḥ al-Jinān*. Prophet Muḥammad ﷺ and the *Imams* of the Ahlulbayt ﷺ have noted many acts of worship to be performed on the night of 'Arafah which can be found in the links mentioned previously.

One of the important undertakings, which only a select number of true believers are blessed to engage in, is the visitation to the tomb of Imam Ḥusayn ؑ in Kerbalā'. Traditions state that before Allah ﷻ looks with His Special Grace and Mercy towards those on the plains of 'Arafah, He glances towards those in Kerbalā'. Perhaps this is because had it not been for the sacrifice of Imam Ḥusayn ؑ and his loyal companions, the Banū Umayyha would have distorted even the *hajj* to serve their own dictatorial interests!

Day of 'Arafah (9th of Dhū'l Ḥijjah)

In addition to the spiritual importance of this day - which we will touch upon, it is also a historically significant day with at least two important events transpiring:

1. The day when all of the doors of the companions' homes which opened into the *Masjid* of the Prophet ﷺ in Medina were ordered by Allah ﷻ to be sealed shut EXCEPT the

door of the house of 'Alī and Fāṭima ﷺ - allowing them unrestricted access to the *Masjid* both – whether day of night! This was a great and exclusive merit which some of the companions aspired for, as is seen in multiple *aḥādīth* even narrated in the books of the Ahl al-Sunnah, such as the tradition narrated by Abū Ya'li al-Moṣulī in his *Musnad* in which it has been stated:

حدثنا نصر بن علي أخبرني عبد الله بن داود عن هشام بن سعد عن عمر بن أسيد عن بن عمر قال كنا نقول على عهد رسول الله صلى الله عليه وسلم النبي ثم أبو بكر ثم عمر ولقد أعطي علي بن أبي طالب ثلاث خصال لأن يكون في واحدة منهن أحب إلي من حمر النعم تزوج فاطمة وولدت له وغلق الأبواب غير بابه ودفع الراية إليه يوم خيبر

Naṣr ibn 'Alī narrated from us who was informed by 'Abdullāh ibn Dāwūd who narrated from Hishām ibn Sa'd from 'Umar ibn Asīd from Ibn 'Umar who said: "During the time of the Messenger of Allah, prayers of Allah be upon him, and then during the era of Abū Bakr and then 'Umar, we used to say that 'Alī ibn Abī Ṭālib was given three qualities that if even one of those was given (to others) it would be more beloved than a red camel: that he was married to Fāṭima and had children from their union; all of the doors (which opened up into the *Masjid* of the Prophet) were shut, except his door; and that on the day

of Khaybar, the flag of the *Muslim* army was given to him.”⁵

2. The martyrdom of Muslim ibn ‘Aqīl ؓ – the cousin and trusted representative of Imam Ḥusayn ؓ who had been sent to Kūfa to assess the situation on the ground before the arrival of Abā ‘Abdillāh ؓ.

As for the spiritual significance about the day of ‘Arafah, it has been narrated that once, on the 9th of Dhū'l Hijjah, Imam Zayn al-‘Ābidīn ؓ overheard a person begging to others for financial aid. The Imam ؓ said to him, “How unfortunate you are! On such a day, do you beg to anyone other than Allah? On this day, even the fetuses in the wombs of their mothers are expected to be included in the mercy of Allah, and they will be felicitous (meaning that the baby will not be born with miserable defects, or more important that the baby’s fate will be blessed with felicity, a fate which great pious servants earnestly aspire for!)”

Readers are encouraged, if possible, to take the day off of work or school and engage in spiritual communications with Allah ﷻ through the various supplications and acts of worship that have been taught by the Ahlulbayt ؑ, which can be found in the links provided.

⁵ *Al-Muṣannaf* of Ibn Abī Shaybah, v. 5, pg. 50.

Supplication of Imam Ḥusayn ؑ on the Day of ‘Arafah

The supplication of Imam Ḥusayn ؑ on the day of ‘Arafah is a masterpiece in understanding pure monotheism (*tawḥīd*) and how to connect to Allah ﷻ, and in summary this communion with the Almighty Allah covers the following areas:

1. Gaining a clear recognition of Allah ﷻ and exploring His qualities (*ṣifāt*), which then translates into a renewal of the pledge with Our Creator, which then transforms into recognizing the Prophets which He sent and strengthens our relationship with them - followed by a focus on the world to come and expressing our heart-felt belief in that day;
2. An intellectual journey through the horizons of this world and a deep reflection on the never-ending blessings of Allah ﷻ upon us, coupled with words of praise and gratitude to Allah ﷻ for all that He has given us;
3. Expressing our utter humility in the presence of Allah ﷻ, confessing our sins, and turning back to Him in repentance, grief and sorrow, asking Him alone for forgiveness; and the ability to cultivate the best of traits within ourselves and to act with righteousness;
4. Requesting our needs from Allah ﷻ - such as the light of guidance, His mercy, and an expanse in our sustenance (*rizq*), and for the rewards of the world to come.

Tenth Night of Dhū'l Ḥijjah

This is a very blessed night and is one of the four nights during the year in which a believer should remain awake - engaged in worship. On this night, the doors of heavens are opened for prayers to be easily listened to and accepted, and for the spiritual sustenance (*rizq*) to descend; and one of the highly recommended acts of worship on this night is to visit the shrine of Imam Ḥusayn عليه السلام in Kerbalā'.

Tenth Day of Dhū'l Ḥijjah

This is the day of *ʿEid al-Aḏḥā* – a day of happiness and celebration – and as such, fasting is impermissible (*ḥarām*). We should start the day with a *ghusl*, remembering the 12th Imam عليه السلام through reciting Duʿā al-Nudbah because no celebration can be complete if we are still separated from our Spiritual Father عليه السلام, offering *ʿEid* prayers in congregation, and concluding with the recitation of the *ziyārat* of Imam Ḥusayn عليه السلام.

It is highly recommended that for those who have the financial means, they should offer the sacrifice of an animal on this day, with some scholars stating that it is actually an obligation (*wājib*) to carry this out.

The Ahlulbayt عليهم السلام have taught us that if we are able to offer the sacrifice, then meat of this animal should be divided into three portions: one for the neighbours, one for the needy and the last part for one's self and family.

Along with this sacrifice, we should also reflect on the supreme sacrifice which Prophet Ibrāhīm ؑ was ready to offer on this day when he was ordered to give up his son, Ismā'īl ؑ, and that we too, should be ready to sacrifice whatever means the most to us in our personal lives for the sake of Allah ﷻ.

Fifteenth Day of Dhū'l Ḥijjah

In the year 212 AH, Imam 'Alī ibn Muḥammad al-Naqī (al-Hādī) was born in Medina. His father was Imam Muḥammad ibn 'Alī al-Jawād, the 9th Imam, and his mother was known as Umm al-Faḍl or Sumāna al-Maghribiyya – a noble slave woman from North Africa.

Eighteenth Night of Dhū'l Ḥijjah

The night of *Eid al-Ghadeer* is blessed and there is a special supplication which should be recited, which can be found at the links previously provided.



Eighteenth Day of Dhū'l Ḥijjah

This is a day full of celebration. According to Shaykh Mufīd in *Masār al-Shī'a*, the following events took place on this day:

1. Prophet Ibrāhīm ؑ was freed from the fire of the oppressors during his time which Allah ﷻ refers to in the Quran by saying:






﴿قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ﴾^٦ قُلْنَا
يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

*When the polytheists failed to counter Ibrāhīm's logic, They said, 'Burn him - Ibrāhīm, and help your gods, if you are to do anything!' We – Allah – said with all of Our Majesty, 'O fire! Be cool and do not burn and be safe but do not freeze Ibrāhīm!'*⁶

2. The victory of Prophet Mūsā  over the magicians of the Pharaoh about which Allah  says:

﴿قَالَ فَاتِّبِعْهُ إِنَّ كُنْتَ مِنَ الصَّادِقِينَ﴾^{٣١} فَأَلْقَىٰ عَصَاهُ فَإِذَا
هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾

He, the Pharaoh, said, 'Then bring it – O Mūsā - your magic/miracle, should you be truthful.' Thereat he, Mūsā, threw down his staff, and behold, it was a manifest python through the power of miracle which Allah granted to Prophet Mūsā.⁷

3. In addition, Prophet Mūsā , by the command of Allah , appointed Yūsha' ibn Nūn  as his successor, and during this appointment ceremony he spoke to the Tribes of Israel about the greatness of Yūsha . Prophet Mūsā  also

⁶ *Quran*, Sūrah al-Anbiyā' (21), verses 68-69.

⁷ *Quran*, Sūrah al-Shu'arā' (26), verses 31-32.

made his community a witness that he had fully conveyed the message of Allah ﷻ and his successor to them.

4. Prophet Sulaymān ؑ, by the command of Allah ﷻ, appointed Āṣif ibn Barkhiyā ؑ, as his successor and also made his community a witness that he had fully conveyed the message and his successor to them.
5. Prophet 'Isā ibn Maryam ؑ, by the command of Allah ﷻ, appointed Shimūn Ṣafā ؑ as his official successor after he left this world for the heavenly realm.
6. The Prophet of Islam ﷺ, during the final days of his blessed life, by the command of Allah ﷻ, announced his son-in-law and cousin, Imam 'Alī ؑ as his successor in front of a crowd of over 100,000 pilgrims who had gathered following the farewell ḥajj and he also made his community a witness that he had fully conveyed the message of Islam and his successor to them – which they all agreed to as is seen in the famous pledge of allegiance which everyone present took at the hand of the Prophet ﷺ following the historical proclamation.

'Eid al-Ghadeer

'Eid al-Ghadeer is the supreme Day of Allah ﷻ. It is also the greatest celebration for the Prophet ﷺ and his immaculate family ؑ and it is in fact, the most celebrated day in the history of humanity – from the dawn of Prophet Adam ؑ – and it will continue to be so until the end of this world.


All of the previous Prophets, 123,999 of them, whom Almighty Allah ﷻ appointed, celebrated this day and maintained its sanctity. In the heavens, this day is called *The Day of the Promised Covenant* while on earth it is known as *The Day of the Exacted Covenant and the Witnessed Crowd*.


Islamic Education of the World Federation of KSIMC has published a booklet featuring 40 *ahadith* on this important day which can be read in full at <https://www.al-islam.org/forty-ahadith-ghadir-mahmud-sharifi>.



When Imam al-Ṣādiq ؑ was asked whether the Muslims have an 'Eid day other than *al-Fiṭr*, *al-Aḍḥā* and *Jumu'ah* (Fridays), he answered, "Yes, they do have. There is the holiest day which falls on the day when the Messenger of Allah (by the command of Allah ﷻ) appointed the Commander of the Faithful, 'Alī, as his successor and the coming leader of the Muslim community. On that day, the Prophet declared: 'Whoever has regarded me as his master must now regard 'Alī as his master.' This day falls on the 18th of Dhū'l Hijjah."


This day is full of festivity, celebration and joyous excitement for one and all, and as such, should be observed as a joyous day, while at the same time, one should try and observe the acts of worship that are mentioned in the traditions, such as:

1. Fasting - as a thanksgiving for this great blessing;
2. Reciting the recommended prayers and supplications;
3. Remembering and recounting the beautiful event of *Ghadeer* when Allah ﷻ perfected Islam, and completed His favours

upon all of Islam through the mastership, authority, and Divinely appointed leadership of Imam ʿAlī ;

4. Giving any amount in charity on this day as the traditions state that a single *dirham* (or dollar, pound, euro, etc.) given as alms on this day to the believing brothers and sisters is equal to giving 100,000 *dirhams* given as alms on other occasions;
5. Helping out one another and doing one's best to bring joy to the believers;
6. Being present in Najaf at the tomb of the Commander of the Faithful , as this carries with it the rewards of being forgiven the sins of sixty years;

Ultimately, Imam Jaʿfar al-Šādiq  has been quoted as saying that: “By Allah, I swear that if people recognized the reality of this day, the angels would shake hands with them ten times a day!” This is probably because accepting and following the *wilāyah* of the Commander of the Faithful  cultivates one to become an almost angelic being – and what better way than to be able to interact with the angelic realm.

To sum it up, in order to honour this day and educate the non-Šīʿa and non-Muslims about the importance of this day is one of the most important things which we can do, as the Prophet  had asked everyone to convey the message of *Ghadeer* to one and all.

Since the acts of worship to carry out on this day are numerous, we invite the readers to refer to the links provided previously.

Pact of Loyalty on the Day of Ghadeer

This is an agreement between two Muslims to the effect that they affiliate with one another as spiritual brothers or sisters – it does not have legal consequences, such as inheritance or their family members being *maḥram*.



It is a recommended (*mustaḥab*) act to perform on the day of *Ghadeer* in which two people recite the 'vows of fraternity' to the effect that they regard the other party as their religious brother or sister.

This pact, which can only be made between two men or two women is a beautiful act in which two believers promise each other spiritual help in this world and the next - and so they commit themselves to praying for one another in this life, and, if possible, to intercede for one another on the Day of Judgement by the permission of Allah ﷻ. The specifics of this pact can be seen in *Mafātīḥ al-jinān* and other books of supplication and on the links provided beforehand.


Twenty-Second Day of Dhū'l Ḥijjah

On this day, the famous companion, Maytham al-Tammār was killed in the city of Kūfa in the year 60 AH – around ten days before Imam Ḥusayn ؑ and his caravan arrived in Kerbalā'.




Born into slavery, he was eventually freed by the Commander of the Faithful, 'Alī ؑ and became one of the elite companions of the Imam ؑ. He loved the Imam ؑ so much and was taught the

hidden secrets which Imam ʿAlī  possessed, and through his knowledge, he foretold several things such as the death of Muʿāwiyah ibn Abū Sufiyan, the martyrdom of Imam Ḥusayn , his own arrest by Ibn Ziyād and the release of Mukhtār ibn Abū ʿUbayd al-Thaqafi.

He was such an educated companion that once on a trip to *ʿumrah*, he met Ibn ʿAbbās, a famous companion of the Prophet, one who many Muslims looked to for guidance on the Quran, yet Maytham taught him the *tafsīr* and *taʾwīl* of the Noble Book.

He was later imprisoned in the same underground dungeon as Mukthār al-Thaqafi, and he informed his prison mate about some of the secrets which he had been told; but then ʿUbaydullāh ibn Ziyād felt that the two were stirring dissent for his governance, so Maytham was removed from prison, taken to a tree in Kūfa where he was executed in the exact same way that Imam ʿAlī  had explained to him years earlier, and his body was hung for everyone to see.

Twenty-Fourth Day of Dhū'l Hijjah

1. The historical event of Imam ʿAlī  giving charity while in a state of prayers to a beggar who entered the *Masjid* of the Prophet  took place on this day. In his honour, Allah  revealed the following verse of the Quran:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَۖ

Surely your guardian/master is only Allah, His Apostle,
and the faithful who maintain the prayer and give the
zakāt while bowing down in the state of *rukūʿ*.⁸

Although the *wilāyah* between the believers, meaning their support, friendship and love for one another, applies to all Muslims, however in this verse, the guardianship/mastership refers to a specific type of authority and leadership which is exemplified in the person of Imam ‘Alī ؑ. In this extremely important historical event, Imam ‘Alī ؑ is depicted by Allah ﷻ as a man, who in the state of communication with his Creator in the *ṣalāt*, was not oblivious in his duties to assist the needy among creation. Therefore, even though he was engrossed in prayer, the Imam ؑ realized that a servant of Allah ﷻ was in dire need and thus he gave charity in the state of *rukūʿ*.

2. Day of Mubāhilah

One of the most important historical events in Islam, after the event of *Ghadeer* is known as the event of *Mubāhilah* – a word which literally means ‘mutual imprecation’ – a prayer asking Allah ﷻ to remove His mercy - *la‘nat* - on the opposing party.

⁸ *Quran*, Sūrah al-Mā'idah (5), verse 55.

In a bid to introduce the various regions and empires to the religion of Islam, Prophet Muḥammad ﷺ had written letters inviting them to embrace Islam, and the teachings of the Noble Quran. One such community was the Christians of Najran, a city in the southwestern Arabian Peninsula, near the border with Yemen.

The Christians received his letter of invitation to Islam and in order to discuss this further, they sent a delegation to Medina to dialogue with the Prophet ﷺ. A group of around ten Christians, with three leaders named: ʿĀqib, Sayyid and Abū Ḥāritha, arrived in Medina and met with the Messenger of Allah ﷺ to discuss various aspects of faith. However one point which the Christians were staunch on was the trinity. Since Prophet ʿIsā عليه السلام had no earthly father, then the Christians argued, that surely He was Divine and was a part of the Godhead. The Quran responded to this claim by clearly articulating:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ
تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾⁹

Indeed the case of ʿIsā with Allah is like the case of Adam: He created him from dust, then said to him, ‘Be,’ and he was.⁹

⁹ Quran, Sūrah Āl ʿImrān (3), verse 59

However much logic was given by the Prophet ﷺ to get them to re-evaluate their position, they refused to budge. Ultimately, as they could not work out an agreement, and they were not convinced about the finality of prophethood through Prophet Muḥammad ﷺ, and that the Quran was the Final Testament of Allah ﷻ for humanity, they jointly decided to enter into a mutual imprecation session – *mubāhilah* – in which each party would invoke Allah's damnation – the removal of His special Mercy – (*la'nat*) upon the liars, such that the truthful party would be distinguished, and the liars would be cursed to perdition. The Quran speaks about this event by stating:

﴿فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ
تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ
وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى
الْكَاذِبِينَ﴾^{٦١}

Should anyone argue with you *Muḥammad* concerning him – *meaning the status of 'Isā the son of Maryam* - after the knowledge has come to you *with clear proofs on the impossibility of 'Isā being the son of God*, then say to them *if they stubbornly refuse to accept the proofs*, 'Come! We invite you to a spiritual contest of mutual imprecation and so Let us call our sons and you call your sons, we call our

women and *you call* your women, our souls and *you call* your souls, *and* then let us pray earnestly and call down Allah's curse upon the liars.'¹⁰

The Prophet ﷺ brought with him the best of humanity and those closest to Allah ﷻ - the man who is the Door to the City of Knowledge - 'Alī ibn Abī Ṭālib (عليه السلام), the Leader of the Women of the Universe - Fāṭima al-Zahrā' (عليها السلام), and the Leaders of the Youth of Paradise - Ḥasan (عليه السلام) and Ḥusayn (عليه السلام). The Prophet ﷺ was carrying Ḥusayn (عليه السلام), holding Ḥasan (عليه السلام) by the hand, his daughter Fāṭima (عليها السلام) was directly behind her father, and her husband, 'Alī (عليه السلام) was walking behind her.

The Christian congregation who had been patiently waiting for the Prophet ﷺ and his delegation to arrive had planned before hand that if the Prophet ﷺ came with his companions, then they would engage in the *mubāhilah*, however if he brought his family, then they would rethink the entire event.

When they saw such an illustrious group proceeding forward, ready to invoke Allah's ﷻ curse upon the lying party, they quickly realized that the Prophet and his Ahlulbayt (عليهم السلام) are the most truthful people on the face of the earth, and that if they, the Christians of Najrān were to oppose the Prophet ﷺ and his family (عليهم السلام), then that would not only be the end them, but for Christianity on a whole.

¹⁰ Ibid., verse 61.

In a portion of a lengthy statement made by the head of the Christian delegation, he is quoted as saying, “Indeed I see faces so *resplendent of light* that if a person was to ask Allah by their greatness to move a mountain from its position, the mountain would do so...”

Therefore, the group from Najrān humbly submitted themselves, turned down the request to participate in the invocation of mutual imprecation and instead, agreed to pay the tribute tax and remain on the path of Christianity.

In addition to holding commemorations to celebrate this great day and learn from its history and what it means for the Muslims today, there are many recommended acts of worship to be performed on this day which can be found on the links which were previously mentioned.

Twenty-Fifth Day of Dhū'l Ḥijjah

On this day, Sūrah al-Dahr also known as Sūrah al-Insān (chapter 76) was revealed by Allah ﷻ praising the Ahlulbayt ﷺ for giving away their food to the poor, orphan, and war captive for three days consecutively – and breaking their fasts with nothing but water – and it is reported that in this event, even Lady Fiḍḍa, who was their personal assistant, joined them in the fasting and charity giving. This act of self-sacrifice was so loved by Allah ﷻ that He presented their entire story of charity and self-less giving to others in the Quran.

One of the ways in which we, the followers, can imitate the Ahlulbayt ﷺ is to spend these three days, meaning the 23rd, 24th and 25th of Dhū'l-Hijjah in giving charity to the needy, and by fasting these three days to try and experience a portion of what they must have felt during this difficult period. How beautiful it would be if we provided our support to local soup kitchens in the inner-city, or went around doing 'random acts of kindness' – all in the name of the Ahlulbayt ﷺ and try to live up to their examples and show others the beauty of true Islam as taught by the family of the Prophet ﷺ.

Last Day of Dhū'l Hijjah

The last day of Dhū'l Hijjah is also the last day of the Islamic year. There is a two *rak'at* prayer which should be performed on this day, as mentioned by Sayyid Ibn Ṭāwūs in his book, *Iqbāl al-A'māl* and can be found on the online sources previously mentioned.

If performed, the arch-enemy of humanity, Satan, calls out, "Woe to me! All of the efforts that I have exerted throughout this year for misleading this person have been failed by the utterance of these statements."

In addition, one who ends off the year with this act of worship will find that "the year" will testify FOR him in the presence of Allah ﷻ that the person sealed the previous year in a good way.

What a beautiful way to end off the year in an act of worship to Allah ﷻ, asking Him to allow us to carry on serving Him in the upcoming year.

In closing, we pray that Allah ﷻ allows all of the *hujjāj* and the *zuwwār* of Imam Ḥusayn ؑ to properly perform their acts of worship, and that their *hajj* and *ziyārat* are accepted, and that they are able to benefit from the spiritual insights which they have gained. We ask Allah ﷻ that they all return home safely so that they can be reunited with their family and friends.

We also ask Allah ﷻ to accept our worship in this holy month, that our prayers are answered, that we too are given the opportunity to experience the true *hajj* and *ziyārat*, and that we can mold our lives in the footsteps of the Divinely appointed personalities of this faith.

