

All praise is due to Allah. May blessings and peace be upon the Messenger of Allah, and upon his family, his companions, and those who follow him. As for what follows:

Al-Bukhari reported under the chapter titled “al-‘Amal fil-‘Ashr al-Awakhir min Ramadan” and likewise Muslim under the chapter titled “al-Ijtihad fil-‘Ashr al-Awakhir min Shahr Ramadan” that Ummul-Muminin ‘Aishah رضي الله عنها said, “The Prophet صلى الله عليه وسلم, when the [last] ten [days] arrived, would tighten his lower garment, stay awake at night, and awaken his family.” And in a narration from Muslim, ‘Aishah رضي الله عنها said, “The Messenger of Allah صلى الله عليه وسلم would strive in the last ten [days] in a way he wouldn’t strive in others [i.e. other days].”

Therefore, the Prophet صلى الله عليه وسلم would dedicate the last ten nights of Ramadan to doing good deeds, would strive to perform acts of worship therein, and would incite others to perform them, and from among these acts of worship were:

1. Ihya al-Layl (Staying Awake at Night): The meaning of ihya al-layl is to spend the night staying awake for prayer, reciting the Quran, remembering Allah, and other

than that, and it is possible that what is meant by the hadith is to stay awake the whole night just as it is possible that what is meant is to stay awake most of the night. So let those standing in prayer strive and compete in that regard in accordance with their ability.

2. Awakening One’s Family: The statement of ‘Aishah رضي الله عنها, “and awaken his family,” means: awaken his wives for night prayer, for it was narrated by ‘Ali رضي الله عنه that the Prophet صلى الله عليه وسلم would awaken his family during the last ten [nights] of Ramadan (A hasan hadith, reported by at-Tirmidhi). And Ibn ‘Umar reported that Ibn al-Khattab رضي الله عنه, when it reached the middle of the night, would awaken his family for prayer while reciting, “And enjoin prayer upon your family and be steadfast therein” (Sahih, reported by Malik in al-Muwatta). Sufyan ath-Thawri said, “What is most beloved to me is that when the last ten [nights] have arrived that one stands in prayer at night and strives therein and awakens his wife and child for prayer if they can endure that” (Lataif al-Ma’arif fima li Mawasim al-‘Amm min

al-Wadhaif li Ibn Rajab al-Hanbali).

3. Tightening One’s Lower Garment: It is mentioned in the explanation of this hadith that it means: Striving in worship, but this explanation is weak because ‘Aishah رضي الله عنها said, “He became serious and tightened his lower garment,” so she add “tightened his lower garment” to her mention of his صلى الله عليه وسلم seriousness. That which is correct, and which the imams of knowledge are upon, is that what is intended by tightening his lower garment is: isolating oneself from women, and what supports this is that he صلى الله عليه وسلم would spend the last ten days in i’tikaf, and it is prohibited for the one performing i’tikaf to approach his wife.

4. I’tikaf: I’tikaf is to stay in the masjid, dedicate oneself for the purpose of worship, and cut off the worldly connections that distract one from the Hereafter. It is reported by al-Bukhari and Muslim from ‘Aishah رضي الله عنها said, “The Prophet صلى الله عليه وسلم would perform i’tikaf during the last ten days of Ramadan until Allah took him, and then his wives performed i’tikaf after him.” And he would only perform

i'tikaf in these last ten days in order to fully occupy his time with worshiping his Lord, conversing with Him in solitude, remembering Him, and supplicating to Him.

5. Seeking Laylatul-Qadr (the Night of Decree): This is done due to his ﷺ statement, “Seek laylatul-qadr in the last ten [nights] of Ramadan” (Reported by al-Bukhari and Muslim), and his ﷺ statement, “Whoever stands [for prayer] during laylatul-qadr with faith and in anticipation of reward will have his previous sins forgiven.” Therefore, the virtues of this night with Allah ﷻ are great, and the reward of worship therein is equivalent to [the reward of] a thousand months of worship!

6. Reciting the Quran: The recitation of the Book of Allah in this month is exceedingly important. He ﷺ said, “The month of Ramadhan [is that] in which was revealed the Quran” (Al-Baqarah 185). Because of that, the Messenger of Allah ﷺ was very concerned with studying Quran with Jibril ﷺ in every one of the nights of Ramadan (Reported by al-Bukhari and Muslim). Reciting the

Quran is even further emphasized in the last ten days of Ramadan specifically, for the Salaf were very concerned with reciting the Quran in this month due what they knew of the virtue of recitation within it, and their concern in that regard would increase in the [last] ten nights (Lataif al-Ma'arif li Ibn Rajab).

Conclusion: It is but a matter of days before the last ten nights come upon us. So roll up your sleeves for it, O Muslim, for by Allah it is an immense blessing for the one who perfects his worship therein, and it is a great opportunity whereby he who lets it pass has failed and lost, and they are the most virtuous of nights in the year without exception, as the people of knowledge have clarified.

O Allah, let the ten nights of Ramadan reach us, and facilitate for us the goodness of worship therein. O Allah, send blessings and peace upon our prophet, Muhammad, and upon his family and his companions.

# WORSHIP IN THE LAST TEN DAYS OF RAMADAN