

The Final Ten Days of Ramadhaan

The Jannah continues to decorate itself for us. The mercy of Allah continues to descend upon us and it is important for one to snap out of it, to wake up and to take off. It is from the mercy of Allah subhaanahu wa ta'aala that He made the best days of Ramadhaan the final ten days. These are days you take from your physical rest to nourish your spiritual needs. You take from your physical rest to give your spirit its rest.

Al-Bukhari and Muslim recorded from the saying of Aishah radhiyallahu 'anha that during the last ten days of Ramadhaan, the Messenger of Allah sallallahu 'alayhi wa sallam would wake up his wives during the night. Wake them up to cook or for his needs? Wake them up and then he would be fully busy in acts of worship, so they can worship as well. In a narration in Muslim, he would strive to do acts of worship during the final ten days of Ramadhaan more than he would do in any other days throughout the year. In Bukhari Aishah radhiyallahu 'anha said with the start of the last ten days of Ramadhaan, the Prophet sallallahu 'alayhi wa sallam used to tighten his waist and pray all night long and he used to keep his family awake for prayer. Tightening his waist is indicative that someone is in hot pursuit and about to take off. He is tightening his waist so he can sprint and take off. Take off in what? Take off in Ibaadah.

Some other 'Ulamaa said that it is symbolic to mean that he no longer had relationship with his wives. He did not go near them in the final ten days, he was occupied in Ibaadah and he did not have time. That was the opinion of Sufyaan ath-Thawri and it is the more correct opinion because of the other narration where they described the Prophet sallallahu 'alayhi wa sallam:

وطوى فراشه واعتزل النساء

That the Prophet sallallahu 'alayhi wa sallam folded his mattress and stayed away from relationship with his wives. We are not saying it is Haraam but he was so occupied in the final ten days that he did not even have relationship with his wives in those nights.

Ibn Rajab Rahimahullah said that he used to do what is permissible with his wives in the twenty nights of Ramadhaan. In the final ten nights, he would be so determined and so focused in worship that he would not even have relationship

with them. If this is the Prophet sallallahu ‘alayhi wa sallam, the most fearful to Allah as we always say, the one whose prior, present and future sins are forgiven and the most beloved to Allah then what should we say who are not guaranteed that their sins are forgiven? We should imitate him and it would be unjust not to imitate him. It is betrayal to one’s self not to imitate the Prophet sallallahu ‘alayhi wa sallam in these matters, as best as one can do. It is betrayal to one’s self not to take advantage of such a season. If one keeps delaying without taking advantage of such days, then tell me what days are you going to take advantage of? When you are in the grave and when it is too late?

Ibn Rajab al-Hanbali said the Prophet sallallahu ‘alayhi wa sallam used to do in the final ten days that which he never did throughout the entire year (as the Hadith stated). What did he do? He used to pray at night, he used to make Dhikr and read Qur’an. Do any form of worship you are comfortable with and that you feel brings you closer to Allah. Dhikr? Do Dhikr. Reciting Qur’an? Recite Qur’an. Prayer and Qur’an? Do that. A lot of people ask what is the best thing to do? Allah gave so many forms of worship because He knows the nature of humans. Some matters may be appealing to some and not appealing to others. For example the Rak’aat are different, you have two, three and four Rak’aat, some are silent and some are loud. For some Ibaadaat you need to do Ibaadaat in other Ibaadaat and some are independent. So what is the best thing to do? It is what you are most comfortable with and that which brings you and strengthens your attachment with Allah.

There are some special Du’aa for the night of Laylat al-Qadar and we will talk about that in an independent talk. Also, you wake up your family in these nights and it is Sunnah. That is a specialty of the last ten nights. Sufyaan ath-Thawri said when the last nights enter, one should wake up his family to join him in prayer or so they can make their own Salah. You get reward just for doing that. What else do you do? Your pursue the night of Laylat al-Qadar and we will give an independent talk on that Inshaa Allah.

You also do I’tikaaf in these nights. (Click [here](#) for matters pertaining to the Fiqh of I’tikaaf).

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ
رَمَضَانَ

Ibn Battaal said the Ahaadith show that it is Sunnah to do I’tikaaf in Ramadhaan and it is also outside of Ramadhaan. This is one of the abandoned Sunnahs and the more you do a Sunnah that is abandoned, the more reward you get because you are reviving a Sunnah, as we mentioned about some of the abandoned Ibaadaat. Ibn Mundhir and Shihaab said it is astonishing that the Muslims have left I’tikaaf when the Prophet sallallahu ‘alayhi wa sallam never left I’tikaaf from the time he came to Madinah until the time Allah took his soul. It is also narrated

by Abu Hurayrah and Aishah that the Prophet sallallahu ‘alayhi wa sallam did I’tikaaf every year until he died. He did I’tikaaf in the first ten days of Ramadhaan, then he did I’tikaaf in the second ten days of Ramadhaan and then he did I’tikaaf in the final ten days of Ramadhaan and he remained doing it in the final ten days. That is the Sunnah of the Prophet sallallahu ‘alayhi wa sallam until his death. In fact, it was such an important thing to the Prophet sallallahu ‘alayhi wa sallam in Ramadhaan that when he missed it, he made up for it in the first ten days of Shawwaal the following month. The year he died he did twenty years of I’tikaaf sallallahu ‘alayhi wa sallam. Ibn Hajr said that is because the year before that he had missed an I’tikaaf because he was travelling, so he made up for it in the next year. He used to do I’tikaaf in pursuit of the night of Laylat al-Qadar.

I’tikaaf is to seclude yourself from everything and everyone to connect with Allah. You need to connect with Allah. The more one learns about Allah and loves and yearns to Allah, the more he loves to be secluded with Allah. One of the Salaf who used to spend plenty of time in seclusion in his house was asked do you not get lonely at home? He said how can I feel lonely when I continue in remembrance of the One who remembers me. It is a contact, it is a communication and it is a bond. Your relationship with Allah has a direct connection that roams around the heart and I’tikaaf is purification for that heart. Fasting is protection from eating, drinking and relationship. I’tikaaf is protection from excessive talk and excessive sleep and it is getting away from friends, family and other matters that distract you even slightly. Distract you from what? From the complete obedience and connection with Allah. I’tikaaf is to put the entire world behind your back so you can sprint forth to Allah.

Today they go to Masaajid to do I’tikaaf and defeat the purpose of I’tikaaf. They go there to hang out and talk and that defeats the purpose of I’tikaaf. You are getting away from your family so you will not talk to them and you will not have any worldly connections. You leave worldly matters behind your back, matters that are distracting you from holding yourself accountable and matters that have been holding you down from Allah. I’tikaaf is to strip you from as much ties of all worldly matters and to turn to Allah for a period of time in the best of all spots (in the Masaajid of Allah).

فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْآصَالِ ﴿النور: ٣٦﴾

In houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the mornings and in the afternoons or the evenings. (Surat an-Noor: 36)

Imaam Ahmad specifically said it is best for the believers to stay away from mixing with people, even if it is to teach and even if it is to advise. Remain alone, connect with Allah and retreat to yourself. You find those who were in jail and especially those who did solitary confinement in prison, and the best of their

times was spending time in seclusion in cells with their communication between them and Allah. Truly communicating with Allah in seclusion has such a pleasure that nothing can compare to it. One who loves another loves to be alone with them, that is a fact. One who truly loves Allah needs that time alone with Allah. That is how you ask yourself do you really love Allah? I'tikaaf is a training session for the heart to turn completely to Allah. I'tikaaf is severing all contact with creation to establish contact with Allah.

Take advantage of these nights. You remember when we mentioned some of the Salaf? When they were in their youth they would say we are like horses trying to sprint in worship to get to the finish line. They said that in their youth and not in their final days. Now it is time to get ready for the final ten days of Ramadhaan. You have to sprint in them. Sprint in Salah, sprint in praise and glorification, in Qur'an, in charity and in any worship that comes to your mind that is from the Qur'an and the Sunnah. These final nights are pregnant with a night better than a thousand nights (the night the Qur'an was revealed in). You take time out of your comfort and out of your sleep, overcome laziness and stand up on your feet in humility. Lift up your spirit, bury your sluggishness and compete with the Sahaabah so that when we meet them in Jannah Inshaa Allah they will know they left behind the men who were in worship like they were (the monks of the nights). Do not let these final ten days be like the first twenty days. You do not let Ramadhaan be like your ordinary days and you do not let the final ten days be like the first twenty days, you excel in Ibaadah.

Most of the month is gone, no one knows if you will live until next Ramadhaan or whether you will be in a dark hole surrounded by dirt from your left and your right, from on top of you and from below you. Two thirds is almost gone and it left at a lightning speed, and that is how your life is going to pass. Both the righteous and the bad regret days they missed out on. The righteous regret that they did not do more and the evil regret that they did not turn to Allah in these times. Sprint in your Ibaadah to Allah and He will sprint to you.