

The Last 10 days of Ramadhaan

Although the whole month of Ramadhaan is blessed and virtuous, the last ten days and nights of Ramadhaan are extra special. These days bring renewed energy and devotion in worship and deeds and Muslims regularly spend these nights awake in worship. The Prophet would encourage his family to spend these nights in the worship of Allah Ta'aala. His wife, Aisha, narrates **'When the last ten days arrived the Prophet would increase his worship and would stay awake and encourage his family to do so'** (*Bukhaari*). The worship and endeavour in these ten days should be greater than that shown in the rest of Ramadhaan **'The Prophet (saw) would endeavour in the last ten days in a manner not seen in other days'** (Muslim). **'The Prophet (saw) would reserve certain actions and deeds for the last ten days, which were not performed in the rest of the month.'** (*Irsbaad ul Ibaad*) To ensure full value of the last Ashara was taken the Prophet would not sleep during these nights. **'In twenty days of Ramadhaan he combined prayer and sleep but when the last Ashara arrived he would tie his back.'** (*Musnad Ahmad*)

Why is there so much blessing in the last 10 days? Islam is the natural way, its rulings and commandments take full account of human nature. Keeping special blessings and actions at the end of the month is a sign of Allah's Mercy and foresight. After twenty days of continuous fasting and worship, when lethargy and monotony could reduce the fervour and sincerity of the worship, the blessings and recommended actions of the last ten days provide renewed vigour and excitement and break the monotony. The special blessings of the last ten days ensure the month ends in the same fervour and vigour as it began. It is for this reason that it is Sunnah to bath between Maghrib and Isha in each of the last ten nights.

'The Prophet would perform ghusl between Maghrib and Isha every night of the last 10 days.' (*Lataaif ul Maaarif*)

LAIL A'TUL QADR: THE NIGHT OF HONOUR

The greatest feature of the last 10 days of Ramadhaan is Lail a'tul Qadr. Its virtues and bounties are beyond comprehension. Its importance is demonstrated by a short but comprehensive Surah (chapter) of the Quran being devoted to it. Even a brief study of this Surah reveals many features of this great night

'Verily We have sent it (the Quran) in Lail a'tul Qadr' (*Surah Al Qadr verse 1*) This is the night when the revelation of the Holy Quran, the word of the Creator, His last and definitive message to Humanity, commenced. Its revelation continued over the next 23 years. There are two possible meanings of Qadr; Honour or Destiny. The Quran is honourable so the night of its revelation must also be honourable. Its revelation also marked a turning point in the destiny of humanity in general and its followers specifically!

'And What can you perceive what Lail atul Qadr is?' (*verse 2*) This tells us that humans are unable to fully understand and perceive the greatness of Lail atul Qadr and the bounties contained within it. Thus one should not reason but simply accept! The only knowledge we have is that which we have been told by Allah Ta'aala and His Prophet (saw). (as denoted by the use of *Idraak* (perception) and not *Ilm* (knowledge)).

'Lail a'tul Qadr is better than a thousand months' (*verse 3*) This night is like no ordinary night, it is better than a thousand months. Here a minimum limit is specified but not an upper limit. It is for this reason that deeds on this night are rewarded more than if they were performed every night for at least 1000 months. This means that any act performed on this night is better (more rewardful) than if it was undertaken for 1,000 months. It is narrated that after hearing the stories of the previous nations who worshipped all

their long lives (some up to 1,000s of years) the companions felt their deeds would be fewer in number than theirs (because the ages of this Ummah are much shorter than those before). Thus Allah Ta'aala bestowed this night to this Ummah so that its one night of worship would be greater than 1,000 years. Lail a'tul Qadr is a unique gift to this Ummah.

'The Angels and Ruh descend with His permission' (*verse 4*) This verse is either the second mentioned virtue of Lail a'tul Qadr or it is the reason for this night being greater than 1000 years. On this glorious night Allah Ta'aala orders the angels, headed by the head angel Jibril, to descend unto the earth and witness, meet and pray for the believers. This descent is an auspicious occasion for humanity as Angels are Nuri creatures pure of sin whose sole purpose is submission to Allah Ta'aala, their presence signifies the believers elevated spiritual status during that night. Their presence strengthens the heart of the believer; brings barakah to the earth and furthers the spirituality of the nights worship.

On this night the angels search out worshippers and pray for their forgiveness. Jibril (as) shakes the hand of each worshipping believer. This feels like a brief cold tingle running through the body but only the select few are able to realise this, and angels say Ameen on the Duas of the believers. On their return to the skies the angels bear witness to the worship of the believers. (*Tafseer Ibn Kathir*)

'There is Peace until the break of Dawn' (*verse 5*) This night is witness to unusual tranquillity and silence. The already muted devils are further muzzled. On this night none is Punished by Allah Ta'aala. In addition the angels offer salaam to each believer.

(Want to read more Tafseers of the Quran by Mohammed Sajid in this month of the Quran? Then log onto www.trueislam.org.uk)

Eid Night

The Night of Dua!

The night of Eid (the night which precedes the Eid day) is a night of great happiness and joy. Having completed the obligation of fasting in Ramadhaan the Muslims are in expectation of acceptance and rewards from their Lord. Muslims celebrate such joyous occasions through increased worship and reverence and thus spend the Eid Night in worship. The increased worship on this night also compensates for any short comings which may have taken place in Ramadhaan.

The worship on the Eid night is very rewardful. The Prophet (saw) revealed **'Whoever, in search of Allah's reward, prays on the night of the two Eids, his heart will be alive on the day when all hearts will be dead'** (Ibn Maajah). The Prophet (saw) also revealed that this Ummah is forgiven on the last night of Ramadhaan. The Companions asked whether this was the Lail atul Qadr. The Prophet (saw) replied **'No, a worker is only rewarded once the task is completed'**. (Musnad Imam Ahmad). This implies that the night in question is the Eid night when the fasting has been completed.

Above all this is the night of Dua (supplication). The Prophet (saw) said **'There are five nights in which Dua is not rejected; Jumuah night; first night of Rajab, middle night of Shabaan and the nights of the two Eids'** (Bayhaqi). Imam Shafiee states **'It has reached us from the Aslaaf that the dua is accepted in five nights; the night of Jumuah, the night of Eid ul Fitr, the night of Eid ul Adhaa, the first night of Rajab and the middle night of Shabaan'** (Gaaya t'ul Ihsaan)

EID PRAYER

The worship on Eid Night is voluntary but an extra prayer on the morning of Eid (known as Eid Prayer) is compulsory upon Muslim males who are free, of age, sane, healthy and not travelling.

The practice of Eid prayer began in the first year of Hijra.

When is it prayed?

Eid Prayer must take place in the morning; the period from 20 minutes after Sunrise until Midday (Zenith). It is better to pray Eid ul Fitr in the latter part of this period.

One should eat something before heading to the Prayer. **'The Prophet (saw) would eat and then go for Eid Prayer'** (Tirmidhi). It is narrated that he ate dates in

odd numbers.

How should one go to prayer?

If possible, one should walk to the place of prayer and take alternate routes coming and going. Abu Hurayra narrates **'The Prophet (saw) would go for Eid Prayer one route and come back another'** (Tirmidhi).

How is it Prayed?

There is no Adhaan or Iqaamah for Eid prayer.

There are two elements to the Eid prayer; a two rakah prayer with six extra Takbeers and two Khutbahs (Sermons).

First the two rakah prayer takes place. After reciting Sanaa and before Surah Fatiha three takbeers (Allah u Akbar) take place and the hands are raised to the ears just as at the beginning of the

prayer. After the Takbeers Surah Fatiha and another Surah is recited and ruku and sajdah are performed. In the second rakah Surah Fatiha and another Surah are recited but before going into ruku three takbeers are performed as before with the hands being raised to the ears. Then proclaim a fourth Takbeer for ruku and without raising the hands go into ruku and complete the prayer as normal.

The gap between each of the six extra Takbeers should be equivalent to the time it takes to recite three Tasbeehs. If one joins the prayer late and misses any Takbeers one should perform the Takbeers as soon as one joins.

After this prayer the Imam delivers 2 Khutbahs in Arabic. It is essential to listen to them.

Sadaqah of Fitr

The celebration which follows Ramadhaan is known as Eid ul Fitr (celebration of Chaity). This is because on this day a specific charity is given to the poor.

There are two reasons for this charity:

- 1) To cleanse and purify the fasts and make them acceptable.
- 2) Ensure the poor join in the joys of Eid and need not beg on this happy day. **'The Prophet (saw) ordered Fitraana to purify the fasting from shameless talk and indecency and to provide the poor with food'**. The Prophet (saw) also said **'Give the poor today in a way that they need not ask anyone else.'** (Bayhaqi) For the poor to properly benefit the Fitraana should reach them

before Eid. It was the practice of the sahaaba to pay Fitr one or two days before Eid.' (Bukhaari) At the very least it should be offered before the Eid prayer. The Prophet (saw) said **'Whoever pays Sadaqat-ul-Fitr before Eid prayer it is Zakaah worthy of acceptance. And whoever pays Sadaqat-ul-Fitr after Eid prayer his is ordinary Charity'**.

Warning - If Fitraana is not paid before Eid prayer it still must be paid. The fasts of Ramadhaan will not be accepted without it! The Prophet (saw) said **'The fasts of Ramadhaan remain suspended between the earth and the sky and only Sadaqat-ul-Fitr that takes them up'**

FITRAANA RULES

Who needs to pay Fitraana?

Every free Muslim who, after taking account of his fundamental needs, is the owner of Nisaab (wealth

equivalent to 87g of Gold or 610g of Silver) at dawn on the morning of Eid. Such a person must give Sadaqat-ul-Fitr on his own behalf and his minor children who were alive at dawn on Eid day. Thus it is not paid for those who die before this time or are born or accept Islam after this time. Age and Sanity are not conditions for Fitraana

How much is it? Unlike Zakah which varies with wealth, Fitraana is a fixed amount per person. Technically it is *half* a Saa' of wheat or a Saa' of dates, barley or fig. **This amounts to £2 per person.**

Who is it paid to? The Poor who have either nothing or some wealth but not as much as Nisaab.

Ensure your Fitraana reaches the poor before Eid call ISLAMIC HELP:
www.islamichelp.org.uk
0121 446 5682

WHAT TO DO ON LAIL A'TUL QADR

Don't miss out on the blessings of this Great Night; Make sure to spend it in Worship and Dua. At the very least one should pray Isha and Fajar with Jamaat. Uthman narrates the Prophet (saw) said **'Whoever on this night prays Isha with Jamaat he receives the reward of worshipping half the night. And whoever also prays Fajar with Jamaat it will be as if he worshipped all night'** (Muslim)

Other ways to benefit from this night **Staying awake through the night**

This is the best way to mark this night. Whilst awake one can perform the following activities:

Nafil (Voluntary) Prayers. Allah Ta'aala loves both worship and the worshipper. He loves Qiyaam, Rukuh and Sajdah, all of which are found in the Prayer. The best way to please Allah Ta'aala is through prayer. Furthermore this night's worship is worth more than the worship of a thousand months and is a means to forgiveness. The Prophet (saw) said **'Whoever prays during Lailatul Qadr with faith and sincerity all his previous sins will be forgiven.'** A special prayer which could be prayed is **Salaatul Tasbeeh**, which the Prophet (saw) taught to his uncle Syeduna Abbas and said it should be read every night, if not every night then every Friday and if not every Friday then once a year and failing that, at least once in a lifetime. The Prophet (saw) said this prayer forgives all sins; past; future; old; new; intentional; accidental; large; small; discrete or open.

Method : It is a four rakah prayer with one Salaam.

First rakah: begin with Sanaa, then recite the Tasbeeh *Subhaa Nallahi wal Hamdu lillaahi wa Laa ilaaha illallaahu wallaahu akhbar* 15 times, recite Surah Fatiha and another surah. Then recite Tasbeeh 10 times. Go to Rukuh. Read normal Subhaan, then read Tasbeeh 10 times. Rise from Ruku and read Tasbeeh 10 times. Go to Sajdah and read Tasbeeh 10 times along with the

normal Subhaan. Rise to sit and read Tasbeeh 10 times. Perform second Sajdah as the first. Rise for second rakah.

Second rakah: begin with 15 tasbeeh, then recite Surah Fatiha and another Surah. The rest is as the first rakah until after the second Sajdah where you sit and recite Tashahud, Durood and dua and then, without salaam, rise for third rakah.

Third rakah: As first rakah.

Fourth rakah: as second rakah but perform Salaam to conclude the prayer.

Dhikr of Allah. The scriptures repeatedly encourage us to perform the Dhikr of Allah, The Prophet (saw) said **'Shall I not tell you of an excellent practice of yours, which is pleasing to your Master, is elevated in rank; is better than your spending of gold and is better than your meeting of your enemies in battle where you kill them and they kill you? The companions said 'do tell us !' The Prophet (saw) replied 'It is the Dhikr of Allah'**

The Quran testifies that the Dhikr of Allah brings peace and contentment to the hearts of Man. The Prophet (saw) said the best Dhikr is that of the Kalima. Another excellent wazeefa is that of the Ayat e Kareema *'Laa ilaaha illa anta SubhaanaKa Inni Kuntu min azzaalimeen'*

Recitation of the Quran. The Quran is the word of Allah, not only is it a guide but also a cure for humanity. It's recitation brings the word of Allah onto the tongue of Mankind, it brings peace to troubled hearts and attracts the mercy and blessings of Allah. Lail a'tul Qadr is an opportune moment to grasp these bounties, especially when Allah's mercy is in a benevolent mood. Furthermore, how better to mark the night of the Quran's descent than to recite it ! Also try to recite the Quran inside prayers for the Prophet (saw) said **'The Quran's recitation inside the prayer is better than it's recitation outside the Prayer'** (Mishkaat)

Durood and Salaam upon the Prophet (saw). This is another beautiful way of spending Lailatul Qadr. Not only does it fulfil Allah's commandment but brings many blessings to the reader, not least 10 mercies from Allah for each durood. The Salaam is also presented to the Prophet (saw). He is Allah's greatest mercy to mankind, durood and salaam is an apt way of thanking Allah for this great gift. Why should a person not send durood upon the Prophet (saw) for it is because of him that the Muslims are the greatest Ummah and Humanity is the greatest creation! It is he who has led mankind out of the spiralling darkness of Jahiliyya and into the light of Allah and Islam.

Supplication (Dua). The Prophet (saw) was asked by his wife Aisha 'What do you recommend for me if I find Lailatul Qadr, what should I say in it?' He replied 'Aisha ask your Lord with these words **Allaahumma Innaka Affuwan Tuhibbul Afw Fa FuAnni'**

Why is this Night Unspecified? We know that Lailatul Qadr is in Ramadhan and more specifically one of the odd nights of the last 10 days. The Prophet (saw) said **'Search for Lailatul Qadr in the odd nights of the last 10 days of Ramadhan'**. Although most scholars and some companions believe it is the 27th Night, it could be anyone of the last five odd nights of this blessed month. This 'uncertainty' is a sign of Mercy for both worshippers and sinners and takes full account of human nature: 1) Those in search of it have to worship at least five nights to ensure they find it. If this night was known some may only pray that night and not the other four! 2) To commit a sin on a great night demands great punishment and those weak amongst us would not be able to refrain even on a great night. They would thus be liable for great punishment. By keeping this night uncertain it ensures that sinners do not knowingly sin on Lailatul Qadr.

EID MESSAGES

It was customary for religious dignitaries and leaders to send messages at the end of Ramadhaan to the people. The main message from our elders was to try to ensure that our deeds and endeavours of Ramadhaan were accepted by Allah Ta'aala. This can be done by doing dua for their acceptance and ensuring that deeds are carried out properly and with the right intentions. Take a look at some of the messages:

On the last night of Ramadhaan Syeduna Ali would have proclaimed **'We congratulate those whose Ibaadah has been accepted and we commiserate with those who have been left deprived.'** (*Lataaif ul Muaarif*)

Syeduna Kaab states **'The one who fasted in Ramadhaan with the conviction of continuing not to disobey Allah after Ramadhaan will enter paradise without any account but the one who fasted in Ramadhaan with the intention of disobeying Allah after it will have his fasts rejected.'** (*Lataaif ul Muaarif*)

Umar bin Abdul Aziz would state in his Eid Khutbah **'People, for Allah's pleasure you have fasted thirty days and you have prayed Taraaweeh thirty nights and you have come out today asking Allah to accept these from you.'**

Imam Hasan Basri states that Allah Ta'aala made the month of Ramadhaan a ladder for His creation for them to get ahead in obedience so those who do get ahead are successful and those who don't are in loss and comments **'How strange it is that the person who wasted his life in play and folly is still laughing. Today the good doers are successful and the rejecters are at a loss.'**

Towards the end of Ramadhaan our pious predecessors would worry whether or not their deeds had been accepted. Shaykh Abdul Aziz bin Abi Rawaad states that he saw his Aslaaf **'Endeavour greatly in undertaking a deed and then worry whether it had been accepted or not.'**

The Day of Eid: The Day of Reward

The day of Eid is the day of celebration because it is the day we hope to receive Allah's reward. Having worked hard through Ramadhaan the Muslims await Allah's reward. The Prophet (saw) said **'When the day of Eid ul Fitr arrives the angels line the many paths and proclaim 'Oh Muslims, Come towards your Lord, He will favour you with goodness and great reward, you were ordered to stand at night and you fulfilled that and you were ordered to fast in the day and you fasted and obeyed your Lord so take your certificates.'** When the people finish the Eid prayer a caller gives the good news **'Listen, your Lord has forgiven you so return home for this is a day of reward.'** (*Tibraani*). The Prophet (saw) also revealed **'On the day of Eid ul Fitr the angels descend and line the streets and make a call which every creature except the human and Jinn hear 'Oh Ummah of Muhammad, come out to your Generous Lord, He will reward you greatly and forgive your great sins.'** And when the people are gathered in the place of prayer Allah says to the angels **'What is the reward for the worker when he finishes his work?' They plead 'O our Lord and Master, He should receive full and complete reward.'** Allah declares **'I make you witness, I have rewarded them for their fasts and prayers which were for Me and My forgiveness. Go, I have forgiven you.'** (*Bayhaqi*)

Show Happiness in Allah's mercy

We are ordered that when we receive His mercy and Bounty we should be happy: Allah Ta'aala says **'Say, In the Bounty and Mercy of Allah let them rejoice, that is better than the (wealth) they amass.'** (Yunus 10, v 58)

Allah prefers the expression of happiness on this day. It is for this

reason that Allah dislikes people fasting on this day. In fact it is haraam to fast because it is tantamount to shunning His favours.

Good clothes and perfume

Wearing good clothes is a sign of happiness. Shaykh Ibn Qayyim writes **'The Prophet (saw) would wear beautiful clothes on Eid. He (saw) had a sheet which he wore on Eid and Jumuah, sometimes it was green and sometimes it was one with red stripes. Some have claimed it was all red but this is not correct.'** (*Zaad ul Muaad*) He also ordered others to do, Imam Hassan, his grandson said **'The Prophet sallallaahu alaihi wa sallam ordered us, wherever possible, to wear the best clothes on Eid and apply the best fragrance.'** (*Al Mustadrik of Haakim*)

To bath on the day of Eid

One should bath on the day of Eid before leaving for the Eid prayer. Saeed bin Museeb states **'There are three sunnah acts on Eid ul Fitr; to walk to the place of worship; to eat before leaving and to bath.'** (*Arwa ul Galeel*)

Eat Before leaving for the Eid prayer

It is narrated that **'The Prophet (saw) would not leave for Eid ul Fitr until he had eaten an odd number of dates.'** (*Bukhaari*)

Go to Eid on foot

It is Sunnah to go to the Eid prayer on foot - this is also practical for parking and conservation issues! **'The Prophet (saw) would leave for the Eid on foot and return on foot.'** (*Ibn Majah*)

Congratulate and do dua for each other

'When the companions would meet one another on the day of Eid they would say to one another 'May Allah accept from us and from You.' (*Fath ul Baari*)