



The Importance of the Last Ten Nights of Ramaḍān

نحمده ونصلي على رسوله الكريم

As Ramaḍān reaches its final stretch, the last ten nights are almost upon us and they bring an unparalleled opportunity to get closer to Allah ﷻ. These nights hold a special status, as the Prophet ﷺ increased his devotion and 'Ibādāt during this time to emphasise their significance. Within these nights is Laylat al-Qadr, the most sacred night of the year, a night of immense reward and divine mercy.

'Ā'ishah (RA) narrates:

كَانَ رَسُولُ اللَّهِ ﷺ يَجْتَهِدُ فِي الْعَشْرِ الْآخِرِ مَا لَا يَجْتَهِدُ فِي غَيْرِهِ

"The Messenger of Allah ﷺ strove harder and took greater pains to observe prayer (Ṣalāh) etc., during the last ten days of Ramaḍān than during the other days". (Ṣaḥīḥ Muslim: 1175)

This narration highlights how the Prophet ﷺ would push himself to new heights in worship, encouraging his followers to do the same. These nights are a chance to pray, recite Qur'ān, make Du'ā, and seek Allah's ﷻ forgiveness like never before.

Furthermore, the Prophet ﷺ not only increased his own worship but also encouraged his family to participate in these blessed nights. 'Ā'ishah (RA) also reported:

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرُ شَدَّ مِئْزَرَهُ وَأَحْيَا لَيْلَهُ وَأَيْقَظَ أَهْلَهُ

"When the last ten days of Ramaḍān began, the Prophet ﷺ would tighten his belt (i.e., exert himself in worship), stay awake at night, and wake up his family". (Ṣaḥīḥ Bukhārī & Muslim)

This shows that these nights are not just about personal worship; they are an opportunity to inspire those around us—our spouses, children, and families—to also engage in prayer and remembrance of Allah ﷻ.

Laylat al-Qadr: The Night of Power

Among the last ten nights of Ramaḍān, Laylat al-Qadr stands as the most sacred. It is the night when the Holy Qur'ān was first revealed, marking the beginning of divine guidance for humanity. Allah ﷻ describes this night in Sūrah al-Qadr, stating that its virtue surpasses that of a thousand months:

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

"The Night of Decree is better than a thousand months". (97:3)

This means that acts of worship performed on this night hold the reward of over 83 years of worship! Due to its immense significance, the Prophet ﷺ urged his followers to seek out this blessed night in the last ten nights of Ramaḍān, especially in the odd-numbered nights.

'Ā'ishah (RA) reported that the Prophet ﷺ said:

تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوُثْرِ مِنَ الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ

"Seek the Night of Power in the odd nights of the last ten days of Ramaḍān".

(Ṣaḥīḥ Bukhārī: 2017)

The Prophet ﷺ did not specify a particular night, allowing believers to remain engaged in worship throughout the last ten nights, particularly on the 21st, 23rd, 25th, 27th, and 29th nights. However, some Companions held strong opinions regarding the 27th night.

Is the 27th Night Laylat al-Qadr?

Among the Companions, Ubayy bin Ka'b (RA) strongly believed that Laylat al-Qadr fell on the 27th night of Ramaḍān. A narration reported in Ṣaḥīḥ Muslim states:

سَأَلْتُ أَبِي بَنَ كَعْبٍ فَقُلْتُ إِنَّ أَخَاكَ ابْنَ مَسْعُودٍ يَقُولُ: مَنْ يَقُمْ الْحَوْلَ يُصِيبُ لَيْلَةَ الْقَدْرِ. فَقَالَ أَرَادَ أَنْ لَا يَتَّكِلَ النَّاسُ أَمَّا إِنَّهُ قَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ وَأَنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ وَأَنَّهَا لَيْلَةٌ سَبْعٌ وَعِشْرِينَ ثُمَّ حَلَفَ لَا يَسْتَتْنِي أَنَّهَا لَيْلَةٌ سَبْعٌ وَعِشْرِينَ. فَقُلْتُ: بِأَيِّ شَيْءٍ تَقُولُ ذَلِكَ يَا أَبَا الْمُنْذِرِ؟ قَالَ: بِالْعَلَامَةِ أَوْ بِالْآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهَا تَطْلُعُ يَوْمَئِذٍ لَا شُعَاعَ لَهُ

I questioned Ubayy b. Ka'b about a statement by his brother [not actual brother] Ibn Mas'ūd to the effect that anyone who gets up for prayer every night in the year will hit upon laylat al-qadr, and he replied: "God have mercy on him! He meant that people should not content themselves [with that night alone]. He knew that it was in Ramaḍān among the last ten nights and that it was the twenty-seventh". He then swore without any reservation that it was the twenty-seventh, and when I asked: "On what ground do you state that, Abul Mundhir?" He replied: "By the indication (or sign) of which God's messenger informed us, viz. that the sun rises on that day without rays". (Mishkāṭ al-Maṣābīḥ: 2088)

From Ubayy bin Ka'b's (RA) reply it is evident that the knowledge of what he had said with such assurance about Laylat al-Qadr that it was positively the 27th night of the month of Ramaḍān had not been imparted to him by the Prophet ﷺ. But since his general observation was that the special sign of Prophet ﷺ had mentioned become visible on the morning of the 27th night he had concluded that it could be no other night.

The Prophet ﷺ, sometimes, said that one should seek Laylat al-Qadr in the last days of Ramaḍān, and, sometimes, that it should be searched for during the odd nights of the last ten days, and, sometimes, that it fell on one of the three or four of the five odd nights of that period. He never fixed a particular night. The greatest wisdom of keeping it vague is that the eager believers spent all the nights of the last ten days of Ramaḍān in prayer and supplication. The gaining of Laylat al-Qadr, in that case, was certain.

One of the unique blessings of Laylat al-Qadr is the descent of Angels. Anas (RA) reported that the Messenger of Allah ﷺ said:

"When Laylat al-Qadr comes, Jibrīl (AS) descends in the company of Angels and prays for mercy for the bondsmen engaged in the worship and remembrance of God, standing or sitting".
(Baihaqī)

This highlights the incredible significance of this night—one where the presence of angels fills the earth, and divine mercy and peace envelop those who are devoted to worship.

How to Make the Most of This Night?

Given the incredible rewards of Laylat al-Qadr, believers should maximise their worship during these nights by:

- Performing Qiyām al-Layl (Tahajjud).
- Reciting and reflecting on the Qur'ān.
- Making abundant Du'ā', especially:

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

"O Allah, indeed You are the Pardoner, You love to pardon, so pardon me".

- Engaging in Dhikr and seeking forgiveness.
- Giving charity, as the rewards are multiplied immensely on this night.

I'tikāf

Among the various acts of 'Ibādah prescribed by Allah ﷻ, some hold a unique significance that draws the heart closer to Him. One such act is I'tikāf, a deeply spiritual 'Ibādah where a person temporarily disconnects from worldly concerns, associations, and obligations to dedicate themselves entirely to Allah ﷻ. By secluding oneself in the Masjid, cutting off distractions, and engaging in Dhikr, supplication, and repentance, the believer develops a heightened state of Inābah ilā Allah—a repentant turning towards Allah ﷻ. This level of devotion sets I'tikāf apart from all other forms of worship. Haḍrat 'Atā al-Khurasānī beautifully describes the state of a person in I'tikāf, saying:

"The example of the person performing I'tikāf is like a man who comes and lies in the courtyard of Allah and says: 'O Allah, I shall not move from here until You forgive me.'"

One of the remarkable aspects of I'tikāf is that every moment spent in this state is counted as 'Ibādah. Whether the individual is awake, sleeping, eating, or engaging in any permissible action, they remain in a state of devotion. The mere presence in the Masjid, with the intention of seeking Allah's ﷻ nearness, transforms even the most basic human needs into acts of worship, elevating the person's spiritual connection with their Creator.

The Prophet ﷺ was extremely particular about observing I'tikāf during the last ten days of Ramaḍān. One narration states:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اعْتَكَفَ فِي قُبَّةِ تَرْكِيَّةٍ عَلَى سِدَّتِهَا قِطْعَةً خَصِيرٍ. قَالَ فَأَخَذَ الْخَصِيرَ بِيَدِهِ فَفَتَّحَهَا فِي نَاحِيَةِ الْقُبَّةِ ثُمَّ أَطْلَعَ رَأْسَهُ فَكَلَّمَ النَّاسَ

It was narrated from Abu Sa'eed Al-Khudri (RA) that the Messenger of Allah ﷺ observed I'tikāf in a Turkish tent, over the door of which was a piece of reed matting. He pushed the mat aside, then he put his head out and spoke to the people. (Sunan Ibn Mājah: 1775)

'Ā'ishah (RA) narrated:

كَانَ النَّبِيُّ ﷺ يَعْتَكَفُ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ، حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ

"The Prophet ﷺ observed I'tikāf regularly in the last ten days of Ramaḍān, until the end of his life. After his death, his wives continued with it". (Ṣaḥīḥ Bukhārī & Muslim)

The wives of the Prophet ﷺ also observed I'tikāf, but they did so within their homes. This indicates that for women, I'tikāf should ideally be performed in a designated place within their residence where they regularly perform Ṣalāh.

Another narration states:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْمُعْتَكَفِ: «هُوَ يَعْتَكِفُ الذُّنُوبَ وَيُجْزَى لَهُ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كُلِّهَا»

Ibn 'Abbās (RA) reported Allah's messenger as saying about one who observes a period of private devotion in a Masjid: "He turns away from sins and he is rewarded for good deeds like one who does all good deeds". (Mishkāt al-Maṣābīḥ: 2108)

One of the greatest benefits of I'tikāf during Ramaḍān is that it provides the most effective means of attaining Laylat al-Qadr. Since Allah ﷻ has intentionally concealed the exact date of Laylat al-Qadr, believers are encouraged to seek it out by engaging in 'Ibādah during the odd nights of the last ten days of Ramaḍān. However, for most people, it is difficult to remain engaged in 'Ibādah throughout every moment of these nights due to human necessities such as rest and other essential activities.

I'tikāf offers a unique solution to this challenge. A person who is in a state of I'tikāf is continuously engaged in 'Ibādah, even when they are sleeping or resting. Unlike those who are outside the Masjid and must divide their time between worldly affairs and worship, the one in I'tikāf remains in an uninterrupted state of devotion. As a result, they are able to fully benefit from the Faḍīlah (virtue) of Laylat al-Qadr, spending every moment in worship, whether actively or passively.

Ṣadaqat al-Fiṭr

As Ramaḍān comes to an end, Ṣadaqat al-Fiṭr (also known as Fiṭrah/Fiṭrāna/Zakāt al-Fiṭr) serves as a final act of purification and generosity before 'Eīd al-Fiṭr. This mandatory charity, prescribed by the Prophet ﷺ, ensures that the fasts of Ramaḍān are cleansed of any shortcomings, while also enabling the less fortunate to partake in the joy of 'Eīd. 'Abdullāh ibn 'Abbās (RA) narrates:

عَنِ ابْنِ عَبَّاسٍ، قَالَ: فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طَهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ

"The Messenger of Allah (ﷺ) prescribed the Ṣadaqah relating to the breaking of the fast as a purification of the fasting from idle talk and obscenities, and as food for the poor". (Sunan Abī Dāwūd: 1609)

Who Must Pay Ṣadaqat al-Fiṭr?

Ṣadaqat al-Fiṭr is obligatory upon anyone who is Ṣāḥib Niṣāb - someone eligible to pay Zakāt - and must also be paid on behalf of their young children who are under their care. Additionally, if a child is born before dawn on 'Eīd day, Ṣadaqat al-Fiṭr must be given for this newborn. The recipients of Ṣadaqatul Fiṭr are the same as those eligible to receive Zakāt.

When should Ṣadaqat al-Fiṭr be paid?

Ṣadaqat al-Fiṭr should be paid before the 'Eīd Prayer on the day of 'Eīd. However, paying it during Ramaḍān is also permissible, ensuring the funds reach those in need early so they can benefit on 'Eīd day. If someone fails to pay Ṣadaqat al-Fiṭr before the 'Eīd prayer or remembers afterward - even several days later - they must still pay it.

How Much Ṣadaqat al-Fiṭr Should Be Paid?

There is a difference of opinion among the four Madh-habs regarding the precise weight and measurement for Ṣadaqat al-Fiṭr. Generally, the Ḥanafī Madh-hab considers Ṣadaqat al-Fiṭr to be half a Ṣā' (approximately 1.633 kg of wheat-flour), whereas the Mālikī, Shāfi'ī, and Ḥanbalī Madh-habs consider Ṣadaqat al-Fiṭr as one full Ṣā' (approximately 2.176 kg), as mentioned by Shaykh Wahba Zuhaylī in "Fiqh al-Islām wa-Adillatuhu."

Alternatively, those who are well-off may give Ṣadaqat al-Fiṭr based on the value of staple items instructed by Rasūlullāh ﷺ, such as barley, sultanās, dates, and Aqit (dry yoghurt).

While there exists a difference of opinion among the four Madh-habs regarding the measurement and weight of flour, wheat, and other staple foods for Zakātul Fiṭr and Fidya, Masajid around Australia generally round this amount off to a practical recommendation between \$10 to \$20 per person, taking current economic conditions into consideration to ensure timely distribution to the needy.

Note: For more details on Ṣadaqat al-Fiṭr, please visit our website, go to the "Ramadan" section under the "Resources" tab, and view the Fitrana 2025 JUV file.

Sunan of the 'Eid day

The day of 'Eid is a time of joy, gratitude, and worship, and the Prophet ﷺ encouraged several Sunnah practices to observe on this blessed occasion. These include:

1. Performing Ghusl

It is Sunnah to bathe (ghusl) before going for the 'Eid prayer, ensuring cleanliness and freshness.

2. Wearing One's Best Clothes (Islamically Appropriate)

The Prophet ﷺ would wear his best garments on 'Eid. It is recommended to:

- Wear clean and presentable clothes.
- Apply perfume (for men) before heading to the prayer.

3. Eating Before 'Eid-al-Fiṭr Prayer

Before going for 'Eid al-Fiṭr, the Prophet ﷺ would eat an odd number of dates (three, five, or more). For 'Eid al-Aḍḥā, it is Sunnah not to eat before the prayer and instead eat from the Qurbānī (sacrificial animal) afterward.

4. Reciting the Takbīr

It is Sunnah to recite the Takbīr from Maghrib on the night of 'Eid until the 'Eid prayer:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

5. Taking a Different Route Home

The Prophet ﷺ would go to the 'Eid prayer using one route and return using a different route. This Sunnah is to spread the greetings of 'Eid and meet more people.

6. Greeting Others

One may greet each other on 'Eid by saying: تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكُمْ ("May Allah accept (our deeds) from us and from you.")

7. Giving Ṣadaqat al-Fiṭr (for 'Eid al-Fiṭr)

Before the 'Eid prayer, it is Sunnah to give Ṣadaqat al-Fiṭr so that the poor can also enjoy 'Eid.

8. Enjoying Ḥalāl Festivities

'Eid is a day of joy and celebration, and it is Sunnah to:

- Spend time with family and friends.
- Spread happiness and kindness.
- Eat good food and express gratitude to Allah ﷻ.

However, while 'Eid is a day of happiness and joy, we must not forget to ensure that our family and relative visits are in line with the Sharī'ah. There should be no free mixing of non-Maḥrams, particularly with relatives at home. Unfortunately, this is something very common on 'Eid, where families gather but overlook basic Islamic guidelines on modesty. What's the point of all the hard work we put into Ramaḍān, the Taqwā we cultivated, only to throw it all away in just one day of 'Eid? Let us celebrate in a way that is pleasing to Allah ﷻ, ensuring that our joy remains within the boundaries of Islam and does not become a means of sin.

Note: All fiqh-related information in this article is based on Ḥanafī fiqh.

References: 1.) Ma'āriful Ḥadīth, Maulana Mohammad Manzoor Noman
2.) The rules of I'tikāf, Maulana Mufti Muhammad Taqi Usmani

Written by: Maulana Eshfaq Akbar & Maulana Ikram Ahmed