

Behaviour of Messenger in last ten nights of Ramadhaan

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Taken from the Shaykh's (رَحِمَهُ اللَّهُ)¹ explanation of Riyaadus-Saaliheen

On the Authority of 'Aa'ishah² (رَضِيَ اللَّهُ عَنْهَا)³, who said: "When the last ten nights would enter, Allaah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)⁴ would stay up throughout the night, awaken his family, become intense (in worship) and tighten his mi'zar (lower garment)."⁵

What is intended here is: The last ten nights of Ramadhaan. Mi'zar is: the Izaar. Meaning: to withdraw from women. And it is said that the intended meaning is: Girding himself up for worship. It is said: "I tightened my mi'zar for this matter." Meaning: I girded myself and secluded myself for it.

Explanation

The author (an-Nawawee) (رَحِمَهُ اللَّهُ)⁶, said in what he has transmitted from 'Aa'ishah the daughter of Aboo Bakr as-Siddeeq, (رَضِيَ اللَّهُ عَنْهُمَا)⁷, concerning the state of Allaah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) during the last ten nights of Ramadhaan, that when he entered the last ten nights he would tighten his mi'zar, stay awake throughout the night, intensify his worship, and gird himself upon it, (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

It has already preceded concerning the preceding Hadeeth that he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to stand in the night until his ankles would become swollen and that he would stand more than half the night or half the night or one third of the night. As for in the last ten nights of Ramadhaan, he would stand the whole night, meaning he would stay awake for the entire night (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), in worship. However, with the breaking of the fast after the setting of the sun, dinner and the 'Ishaa prayer, and the things which he, (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saw as a

¹ (رَحِمَهُ اللَّهُ) (rahimahullaah) May Allaah the Most High have mercy on him

² Umm-al-Mumineen 'Aa'ishah, the Mother of The Believers (رَضِيَ اللَّهُ عَنْهَا)

³ (رَضِيَ اللَّهُ عَنْهَا) (rad iyallaahu `anhaa) May Allaah the Most High be pleased with her

⁴ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (sallallaahu `alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

⁵ Saheeh al-Bukhaaree & Saheeh Muslim

⁶ (رَحِمَهُ اللَّهُ) (rahimahullaah) May Allaah the Most High have mercy on him

⁷ (رَضِيَ اللَّهُ عَنْهُمَا) (rad iyallaahu 'anhumaa) May Allaah the Most High be pleased with them both

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means of nearness to Allaah (عزوجل)⁸. The meaning of it is not that he would spend the entire night praying. The evidence is that Safeeyah bint Huyay ibn Akhtab used to come to him, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he would speak to her. However everything which he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would do during those nights it was a means of nearness to Allaah the (عزوجل); either the prayer, preparing for the prayer, or other than it.

In this is an evidence that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would stay awake for all of the last ten nights of Ramadhaan, but he would not stay awake for other nights besides them. Meaning, he would not stand until the morning except in the last ten nights of Ramadhaan; and that was in search of Laylatul-Qadr, and it is a night that is in the last ten nights of Ramadhaan; particularly, in the last seven from it. This is the night in which Allaah (عزوجل) decrees what will be within that year. It is as Allaah said: **[“...better than one thousand months.”]**⁹ So he would stay awake for it. **“Whoever stands on Laylatul-Qadr out of ‘Eemaan and seeking the reward from Allaah, then forgiven for him is that which has preceded of his sins.”**¹⁰

Then the author (رَجَمَهُ اللهُ) mentioned the meaning of the statement: “...tighten his mi’zar.” From them (the scholars) is he who says: It means to abandon women; because he was in a state of I’tikaaf. Women are not permissible for the one doing al-I’tikaaf; as (سبحانه)¹¹ has said: **[“And do not have sexual relations with them while you are in a state of I’tikaaf in the mosques.”]**¹²

And from them (the scholars) is he who says: Rather, it means seriousness and girding one’s self upon righteous action. Both matters are correct. For the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would not come to his family in the last ten nights of Ramadhaan because he was in a state of I’tikaaf. He would also tighten his mi’zar, strive hard and gird himself (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) upon good. This is from the types of struggling against the soul. So it is obligatory that the person struggle against his soul in the virtuous times so that he uses them in obedience of Allaah.

⁸ (عزوجل) (Azza wa Jaal) Mighty and Majestic is He

⁹ سورة القدر – Soorah al-Qadr [97:3]

¹⁰ Saheeh al-Bukhaaree

¹¹ (سبحانه) (Subhanahu) The Exalted

¹² سورة البقرة – Soorah al-Baqarah [2:187]