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The Virtue & Excellence of
The Last Ten Nights of
Ramadhān



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The Virtue and Excellence of **The Last Ten Nights of Ramadhāan**

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THE VIRTUES AND EXCELLENCE OF THE LAST TEN NIGHTS OF RAMADHAAN

By *Shaykh Muhammad Ibn Rabee' Ibn Hadee al-Madkhalee* (حفظه الله)

The *Shaykh* (حفظه الله) began with *Khutbatul Haajah* then continued...

Dear beloved brothers, those who are listening to us now and those who are not listening to us yet; those whom we love for the Sake of **Allah** سبحانه وتعالى and those who gather with us upon the correct 'Aqeedah which is pure and free from polytheism.

Dear brothers, before we go into my lecture which is about the virtues of the last ten nights of *Ramadhaan*, it is a must that we stop here in order to praise **Allah** for His great blessings and the first, highest and best of these blessings is the guidance of **Allah** and being upon *Tawheed* and being far from any acts of *shirk* or *bid'ah*. This also necessitates that we praise **Allah** as much as we can because we see and hear the world around us bouncing around in ignorance and bouncing around in being far from the religion and the following of *Muhammad*, the Honourable Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. And we see the world far from following or being upon the Honourable *Qur'aan*, the Mighty *Qur'aan*, the Book of **Allah** that He revealed upon His Prophet, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; our Prophet who came to us with the straight religion - the pure, clean religion. Our Prophet who was the seal of all prophets and messengers and the seal of all messages from **Allah** that will continue until the day the Hour and the Hereafter is established, without any



changing and without any deviation; and praise is due to **Allah**. For all of these blessings we must thank **Allah**.

And the second point, I praise my brothers who are in charge of such activities and those who have good thoughts about us to the point that they are hosting us to give a lecture to you. I ask **Allah** to give us all *Ikhlās*, accept our actions, and give us *Ikhlās* in our statements as well as our actions, and to bless our actions whatever that action might be of fasting, praying, charity and calling to **Allah**. I ask **Allah** to free our necks and your necks and the necks of all our fathers and mothers and whoever died upon *Tawheed* and *Islaam* from the Hellfire.

Dear *Muslims*, it is not hidden from you the virtues of the month of *Ramadhaan* and it is not hidden from you the blessings of the month of *Ramadhaan* in which **Allah** has revealed the *Qur'aan*.

Dear brother and sisters, dear beloved, now we enter our subject matter which is the virtues and blessings of the last ten of *Ramadhaan*, including *Laylatul Qadr*.

The Prophet ﷺ used to increase in his acts of *'ibaadah* in the month of *Ramadhaan* overall. He used to increase in his recitation of the *Qur'aan*. He used to go over the entire *Qur'aan* every single *Ramadhaan* with the Archangel *Jibreel* عليه السلام.

In the first twenty days of *Ramadhaan* he ﷺ would mix the night between sleep and worship but once the last ten days came in then he would increase in his worship of **Allah** سبحانه وتعالى to the point that he almost would not sleep for the last ten



nights. And this is of course out of seeking *Laylatul Qadr* which if you catch that night, its worship is better than a thousand months of worship. And from here we learn that it is from the matters that are permissible in the *Deen* of **Allah** to specify the last ten days of *Ramadhāan* to strive to increase the actions of ‘*ibaadah* in the last ten nights.

Our Prophet, our role model ﷺ used to give up all matters of the *dunyaa* in the last ten days and go into *I'tikaaf* in his *masjid*. He would spend the entire twenty-four hours in the *masjid* in matters of *dhikr*, ‘*ibaadah*, recitation of *Qur'aan*, standing in the night or day in prayer, fasting and so on. He would keep himself as far away as possible from the worldly affairs and whatever would keep him busy in this *dunyaa* so much so that he may put off any of the matters of this world until after the month of *Ramadhāan* because it is a great opportunity for those whom **Allah** سبحانه وتعالى has given the success to be upon ‘*ibaadah* in the last ten days and nights of *Ramadhāan*. It is a great opportunity for those searching for *Laylatul Qadr* that **Allah** accepts their deeds on such a great night that is equal in worship to more than a thousand months; and if you want to count, that is more than eighty-three years in ‘*ibaadah*. Also, that **Allah** سبحانه وتعالى out of His Mercy for this *ummah* - the *Muslims* - He mentioned to us this religion and He gave us the religion that is *Islaam* and He told us about the people of *Islaam* and our Prophet *Muhammad* ﷺ. Like ‘*Aa'ishah* رضي الله عنها when she mentioned that the



Prophet ﷺ once the last ten entered he would stand in the nights¹ meaning, most of the night or all of the night except for a necessity, he would interrupt his worship like going for food and other than that. He ﷺ would also wake up his family and this shows us that it is permissible for the man of the house to not neglect his wife and his children but rather he must try as best as he could to wake them up in the last ten of *Ramadhaan* and command them to stand in those blessed nights. Also ‘*Aa`ishah* رضي الله عنهما mentioned that the Prophet ﷺ would tighten his *izaar* and tighten the *izaar* here has two meanings that are permissible to mention.

The first one, it is used as a metaphor for someone who is getting ready to do heavy labour. It is used as a metaphor for somebody who is striving and trying as hard as he could to worship **Allah** as much as he could because if a man wanted to stand up the night or if a man is about to go into physical labour then he would tighten his *izaar* around his waist. And that is one meaning. As for the second meaning of tightening the *izaar* - again both meanings are permissible to mention - that he does not have any sexual intercourse with his wives in the last ten days of *Ramadhaan*. This is from the way of *ijtihad* in worship, not in the way of prohibiting something that **Allah** has made permissible for man in the nights of *Ramadhaan*. Additionally, the Prophet ﷺ was known to strive in those nights to attain and catch the great reward, which is

¹ ‘*Aa`ishah* رضي الله عنهما said: "When the last ten days (of *Ramadhaan*) would come, the Prophet ﷺ would spend his night in worship, wake his family (at night), exert himself and tighten his *izaar* (waistcloth)." [Al-Bukhaaree & Muslim]



Laylatul Qadr because if you do so as has been mentioned in the text of the *Qur'aan* and the *Sunnah*, that **Allah** **سَيِّدَانَهُ وَتَعَالَى** will free necks. Meaning He will free specific slaves of His from the Hellfire on that night or protect them altogether from even being touched by the Hellfire and this is a great bounty and blessing from **Allah** **سَيِّدَانَهُ وَتَعَالَى**.

Dear brothers and sisters, dear beloved, here is a matter that relates to how to make *Salaatut Taraweeh* or how to make *Salaatul Qiyaam*. I would like to refer you to an article written by our honourable brother *Shaykh Usamah al-'Utaybi* **حَفِظَهُ اللهُ** that he wrote in the forum section on the website *Sahab.net* where he uses the proofs from the way of *al-'Allaamah 'Abdullah Ibn Butayn* **رَحِمَهُ اللهُ**. It talks about how to make *tahajjud* in the last ten of *Ramadhaan* because some of those who belong to the *Salafi Manhaj* may restrict themselves to only eleven *rak'aat* in the nights of *Ramadhaan*. And of course they may have a problem with what happens in *Haraam an-Nabawiyy* and *Masjid-ul-Haraam* - the fact that they make twenty *rak'aat* in the nights of *Ramadhaan* and at the end of the night they pray another eleven *rak'aat*. Some people may have a problem with this. As the *Shaykh* mentioned in his article all the proofs, and the four *madhaahib* have mentioned that the matter is vast and easy. Some of them have mentioned yes, it is twenty *rak'aat*, some have mentioned other than that, and some have mentioned yes, it is restricted to only eleven *rak'aat* in the night.

And I say it is a must upon the *Muslim* to take any field of hardship away from that. The matter is easy and it is not that hard. I have seen *al-'Allaamah Shaykh Ibn Baaz* **رَحِمَهُ اللهُ** with my own eyes, if he came to the *Salaatut Taraweeh* in the Prophet's *Masjid* when he used to



live in *Madinah* and lecture at the University of *Madinah*, he used to make the entire twenty *rak'aat* behind the *Imaam* in the Prophet's *Masjid*. But I also saw him when he went to his own *masjid* which is in the city of *Taa'if* when he used to go there. When *Ramadhaan* used to be in the summer - because the whole government moves to the town of *Taa'if* in the summer - and the *Shaykh* Ibn Baaz رحمه الله would be in his *masjid* then the *Imaam* leading the *salaah* would only make eight *rak'aat* followed by three *rak'aat* of *witr*. He would restrict it to eleven *rak'aat* total for *Taraweeh*.

See how *Ibn Baaz*, if he was in the Prophet's *Masjid* he would make twenty *rak'aat* and if he was in his own *masjid* he would apply the *Sunnah* like it is and make eight *rak'aat* followed by three *rak'aat* of *witr*; a total of eleven *rak'aat*. The matter is easy and no matter what, what is really required and what we really have to pay attention to is *ijtihad*, to strive and worship **Allah** as much as we can in those nights.

So whoever makes eleven *rak'aat* and lengthens his recitation, meaning reciting the *Qur'aan* for as long as it takes while he is standing, then he makes *rukooh* for as long as it takes and makes *sujood* as long as it takes, the way the Prophet صلى الله عليه وسلم used to do, this is the *Sunnah* as mentioned in the *hadeeth* of 'Aa'ishah رضي الله عنهما that the Prophet صلى الله عليه وسلم never exceeded eleven *rak'aat* in the night². But remember how

² Narrated *Abu Salmah Ibn 'Abdur Rahmaan*:

I asked 'Aa'ishah, "How is the prayer of **Allah's** Messenger during the month of *Ramadhaan*?" She said, "**Allah's** Messenger never exceeded eleven *rak'aat* in *Ramadhaan* or in other months; he used to offer four *rak'aat* - do not ask me about their beauty and length, then four *rak'aat*, do not ask me about their beauty and length, and then three *rak'aat*." 'Aa'ishah further said, "I said, 'O **Allah's** Messenger! Do you



the Prophet ﷺ used to make his *rukooh* and his recitation and his *sujood* and so on, especially in the last ten nights he may actually stretch those eleven *rak'aat* to include the entire night. In brief, we do not want to go to extremes. Go back to the article of *Shaykh 'Utaybi حفظه الله* that he took from *al-'Allaahmah 'Abullah Ibn Butayn رحمه الله*.

We go back to the subject matter of our phone link. This matter refers to the bounty and the blessings of *Laylatul Qadr* in which **Allah** says about in the *Qur'aan* that in it is distinguished every matter of wisdom as a command from Us³. In addition, **Allah** has mentioned it in the chapter of *al-Qadr*⁴. Pay attention to the two parts of the *ayaat* we mentioned; in it is distinguished/revealed all matters of wisdom and the matter that has been revealed on the Night of Decree. The scholars of *Tafseer* have mentioned that **Allah** will reveal from the Preserved Tablet what will happen in the year after the Night of

sleep before offering the *Witr* prayer?' He replied, 'O 'Aa'ishah! My eyes sleep but my heart remains awake!'" [*Al-Bukhaaree*]

³ "Therein (that night) is decreed every matter of ordainments. *Amran* (i.e. a Command or this *Qur'aan* or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers)." [Soorah ad-Dukhaan 44: 4-5]

- ⁴ (1) Verily! We have sent it (this *Qur'aan*) down in the Night of *al-Qadr* (Decree).
(2) And what will make you know what the night of *al-Qadr* (Decree) is?
(3) The Night of *al-Qadr* (Decree) is better than a thousand months.
(4) Therein descend the angels and the *Rooh* (Jibreel) by **Allah's** Permission with all Decrees,
(5) Peace! Until the appearance of dawn.



Decree of the matters of sustenance, matters of happiness and matters of life and death. All of this will be revealed from the Preserved Tablet and given to the angels in charge of those matters to execute for the rest of that year. **Allah** has given such an honour to that night that He **سبحانه وتعالى** even though He knows what will happen and He already destined this in the Preserved Tablet long before that night, it will be taken from that Preserved Tablet and given to the angels that **Allah** has put in charge of executing His commands and are busy with the affairs of the slaves of **Allah** **سبحانه وتعالى**. So the Night of *Qadr*, in it is distinguished and revealed all matters of wisdom.

Dear brothers, this is going to be the last part of this phone lecture and we really need more action than statements. From the wisdom of **Allah** **سبحانه وتعالى**, is that He has hidden the Night of Decree from us and we do not know exactly when it is going to be in the last ten in the month of *Ramadhaan*. And He **سبحانه وتعالى** told His Prophet **صلى الله عليه وسلم** exactly when it would be and when the Prophet **صلى الله عليه وسلم** went out to his Companions to tell them exactly when the Night of Decree will be, he found two of the *Muslims* arguing with one another, asking him to judge between them so he became busy with their affair and was made to forget exactly which night is the Night of Decree in the last ten of *Ramadhaan*. This in itself indicates and shows us how bad it is to disagree with one another and how bad it is to fight amongst the *Muslims*, so much so that **Allah** **سبحانه وتعالى** took away the knowledge of the exact day of *Laylatul Qadr* in the last ten. That is one way of looking at it.



Another way, instead of us striving on that one specific night, **Allah** made it easier upon us and made it available in the last ten. Now you get more reward, you worship **Allah** and get more reward and the blessings of seeking that Night of Decree in the last ten of *Ramadhaan*. Therefore, it is a must upon us to strive hard and worship **Allah** as much as we can in the last ten days of *Ramadhaan* and the last ten nights of *Ramadhaan*.

And for you, some of the *hadeeth* of the Prophet ﷺ. From them is a *hadeeth* by way of *Ibn 'Abbaas* that the Prophet ﷺ said that in the last ten of *Ramadhaan* (i.e. the last ten nights), the Night of Decree can be on the first of the last ten days (i.e. the twenty-first night) or it can be on the third of the last ten days (i.e. the twenty-third night) or it can be on the fifth of the last ten days (i.e. the twenty-fifth night) and so on; meaning, the odd nights of the last ten days of *Ramadhaan*⁵. Again, the twenty-first, twenty-third, twenty-fifth, twenty-seventh and twenty-ninth of *Ramadhaan*.

And here is another *hadeeth* where the Prophet ﷺ said: “Seek out/search for the Night of Decree on the odd nights of the last ten days⁶ (i.e. the twenty-first, twenty-third, twenty-fifth, twenty-seventh and twenty-ninth).”

⁵ Narrated *Ibn 'Abbaas* رضي الله عنه: The Prophet ﷺ said, “Look for the Night of *Qadr* in the last ten nights of *Ramadhaan*, on the night when nine or seven or five nights remain out of the last ten nights of *Ramadhaan* (i.e. 21st, 23rd, 25th, respectively).”

⁶ *Aa'ishah* رضي الله عنها reported: “The Messenger of **Allah** ﷺ used to observe *I'tikaaf* in the last ten days of *Ramadhaan* and say, ‘Seek *Laylatul-Qadr* (Night of Decree) in the odd nights out of the last ten nights of *Ramadhaan*.’” [*Al-Bukhaaree*]



Another *hadeeth*, the Prophet ﷺ said: “Seek out the Night of Decree in the last ten of *Ramadhaan*.” And that is mentioned in *Saheeh al-Bukhaaree* by way of ‘*Aa`ishah*⁷ رضي الله عنهما

One of the scholars of the *Salaf-us-Saalih* swears that it is the twenty-seventh night of *Ramadhaan* but in general, we must learn the blessings and bounties of the last ten days of *Ramadhaan*, especially the last odd nights of the last ten days of *Ramadhaan*. So we must seek out that night and we must search for that night especially in the odd nights of the last ten days. We must do as much recitation as we can and as much fasting as we can and as much *sadaqah* as we can and so on of the actions that are legislated in the *Qur’aan* and *Sunnah*.

Allah has told us on many occasions, in more than one place in the *Qur’aan* about the Night of Decree and specified it to reveal the best book ever revealed to mankind at the hands of the best man ever created amongst mankind. That is the *Qur’aan* which He سبحانه وتعالى told us therein, “*We have revealed it (the Qur’aan) on the Night of Qadr (Decree)*”. Also the *hadeeth* that is mentioned in *Saheeh al-Bukhaaree* from the way of ‘*Ubaadah Ibn as-Saamit* that he said - and I mentioned the *hadeeth* earlier but I am going to mention it to you right now - “**Allah's** Messenger went out to inform the people about the (date of the Night of Decree (*al-Qadr*). There happened a quarrel between two *Muslim* men. The

⁷ ‘*Aa`ishah* رضي الله عنهما reported: “The Messenger of **Allah** ﷺ used to seclude himself (in the *masjid*) during the last ten nights of *Ramadhaan*. He would say, ‘Search for *Laylatul Qadr* (Night of Decree) in the last ten nights of *Ramadhaan*.’” [*Al-Bukhaaree* & *Muslim*]



Prophet ﷺ said, ‘I came out to inform you about the Night of *Al-Qadr*, but so-and-so and so-and-so quarrelled, so the news about it had been taken away; and maybe it was better for you. So look for it in the ninth, the seventh, or the fifth (of the last ten days of *Ramadhaan*).’⁸

This *hadeeth* also indicates how hated it is in *Islaam* to disagree and argue with one another or fight with one another. Fighting or disagreeing with one another as *Muslims* was the reason for the specific date of the Night of Decree to be taken away from us. This shows us the wisdom of **Allah** سبحانه وتعالى in dealing with His creation to specify the last ten days of *Ramadhaan* and make it easy for us to do as much of the actions that pleases **Allah** in these last ten days, and we are literally in more need of action than statements.

In conclusion, I ask **Allah** سبحانه وتعالى to accept our deeds and your deeds and we are still in the beginning of those last ten days so it is a must to strive more and more and it is a must for us to search for that night in the last ten days of *Ramadhaan*. I ask **Allah** to accept our deeds and yours and I ask **Allah** سبحانه وتعالى to restore security and safety upon the *Muslims* and make them all united as one body and I ask **Allah** سبحانه وتعالى to destroy and take away the evil of the *Raafidhah* that *Shaykh ul-Islaam* رحمه الله, more than eight hundred years ago said: “The evil of the *Raafidhah* is worse than the evil of the Jews and Christians.” And *al-Qahtaanee al-Andalusee* of Spain mentioned in his poetry: “Ar-

⁸ Reported in *Bukhaaree*



Raafidhah is more evil than the number of pebbles on the face of this earth. *Ar-Raafidhah* is even worse than every man and every *jinn*.”

And now we have to forget about the danger of the Christians and Jews because we are facing the danger of the *Raafidhah*, those who are willing to die to spread their corrupt religion that they claim is *Islaam* but *Islaam* is innocent and free from them. *Islaam* has nothing to do with the *Raafidhah*.

We ask **Allah** **سبحانه وتعالى** to give victory to the people of *Sunnah* in Syria as **Allah** **سبحانه** **وتعالى** will give them victory against the *Raafidhah* because they are standing up to the *Raafidhah*. It is upon all of you to invoke **Allah** **سبحانه وتعالى** and make *du'aa* to **Allah** to give victory to our brothers and sisters from the people of the *Sunnah* in Syria and help and assist them as much as you can. And remember that **Allah** is near and close and He can hear your *du'aa*. And we are certain, we are upon certainty that the Syrian nation, the *Sunni* Syrian nation has stood up against the *Raafidhah* and against the *Nusayriyyah* and against their president who is a *Nusayri* who threw himself in the arms of *Iraan* and became a toy in the hands of the leaders of *Iraan*. He has become a captive for the Iranians - they make him do whatever they want. Even if he wanted to leave Syria now, he would never be able to because they want to use him until the last drop of blood he has in him. And now he has no choice whatsoever but rather he is following the commands from the *Raafidhah* in *Iraan* and he is just like them. He is wicked and is doing nothing but causing wickedness upon the earth. And he is just like his father, maybe more wicked than his father and his father was more wicked than him and maybe vice versa.



I ask **Allah** to accept all of our deeds in this blessed month and I ask **Allah** to make us finish this month as if we were just born to our mothers, clear and pure of any sin. And we say to you, we ask **Allah** to bless you with good in every *Ramadhaan* and bless you with good in every *'Eid*.

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